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THEOLOGICAL SEMINARY

WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

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OF THE PRESBYTERIAN CHURCH.

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INDEX TO VOLUME XI.—1896.

AFRICA: Incidents relating to Dr. Good's Life . 8
One Mabea Man 14
Bule People Around the New Station . . . 147
Points About Carriers 148
Map Facts 149
Spiritual Life in Gaboon Mission 150
Educational and Medical, at Batanga . . . 150
Angom, on the Upper Gaboon 151
Definite Needs of the Mabea 153
Bane of the West Coast 154
An Ogowe Village 155
Penalties Visited Upon West Coast Women . 156
A Reminiscence of Old Calabar 157
Introducing Their "Grand Old Man" . . 158
A Novel Bell Tower 159
First Journey from the Coast to Efulen . . 159
Two First Prayers in Bule 160
Little Congo Polly 190
Editorial Notes 57, 58, 117, 118, 146, 233, 262, 289
Letters from . . 16, 70, 106, 221, 278, 306, 334
ANOTHER YEAR AT HOME AND ABROAD, 1895 . 3
ANNIVERSARIES: Silver 77
" Twenty-fifth . 108, 225, 311, 336
ANNIVERSARY: Goshen, Ind. 76
" Eightieth 20, 253
" Quarter-Centennial, Oregon . 135
ANNUAL MEETINGS OF WOMAN'S BOARDS 136, 165
ANONYMOUS LETTER WRITERS 227
ASIA MINOR: Martyr Days In 10
Harpoot, After Massacre 44
With Red Cross in Turkey 248
ASKED FOR 195
AUXILIARIES, NOTES TO . . 23, 52, 77, 111, 138, 171, 198, 228, 256, 285, 312, 338
AUXILIARIES AND BANDS, NEW . . 27, 55, 81, 115, 140, 172, 201, 231, 287, 315, 342
BEHOLD HE COMETH—Verse 197
BIOGRAPHICAL SERIES: Miss Agnew . . . 99
Mrs. Thurston 275
Fidelia Fiske 328
BOOKS RECEIVED, 22, 51, 111, 137, 227, 254, 284, 312
BOXES TO FOREIGN FIELD, IS IT BEST TO SEND? 224
CANDIDATE COMMITTEE'S PORTFOLIO . . . 309
CHAUTAUQUA COTTAGE FOR MISSIONARIES . . 197
CHINA: Women, Heathen and Christian . . 31
Highlanders of Kwang Tung Province . . 34
Simple Annals of Paotingfu 35
Church Militant After Being Under Fire . . 36
Sanitarium of the Central China Mission . . 37
Chinese New Year's 37
More Testimony to Chinese Women . . . 38
A Sequel to My Class 39
One Blind Girl 41
Important Proclamations 42
How Things in Canton Strike a New Comer 43
An Optimist in Shantung 69
Robbers at Chiningchow 103
Met on a Country Trip 187
An August Occasion—Li Hung Chang . . 274
Editorial Notes 1, 30, 85, 86, 146, 177, 206, 233, 262, 290, 317
Letters from 19, 46, 72, 105, 133, 160, 193, 222, 251, 307
CHINA—HAINAN:
Map Facts 180
Home Missionary Providentially Raised Up 179
Hoihow 183
Progress at Nodoa 183
Hainanese Women at the Dispensary . . 186
Water Wheel 187
Letters from 107, 191, 334
CHINESE IN AMERICA: Happenings at the Chinese Rescue Home, Portland, Oregon . . 181
Notes 30, 80, 81, 178, 200, 231, 258
CHRISTMAS, 1895 330
CHRISTIAN ENDEAVOR AROUND THE WORLD . 184
CHRISTIAN ENDEAVOR CONVENTION 227
CHRISTIAN ENDEAVOR MUSIC 338
CHRISTIAN ENDEAVOR 22, 177, 206
DRAWN-WORK TABLE CLOTH, A 252
ENDORSEMENT 109
EXCEPTIONAL SOURCE, AN 22
EDITORIAL NOTES (in part):
Baptisms . . 85, 118, 177, 234, 261, 317, 318
Conventions, etc. 86, 117, 205, 206
Deaths . 1, 2, 29, 57, 85, 145, 205, 261, 289
Li Hung Chang 262, 290
Long Service 1
Massacre 1, 29, 57, 85, 262
Medical 85, 117, 146, 262, 317
Money 85, 145, 146, 317
New Year's 2
Persecution 85, 118, 146
Publications, Maps, etc. . . . 1, 2, 58, 117, 146, 177, 206, 233, 261, 290, 318
Salvation Army 86, 118
Shah of Persia 145, 177
Teachers 206
Treasurers 233
Tornado, etc. . . . 30, 117, 145, 177, 262
Voting 30, 117
Weddings 57, 178, 318
FROM FIVE TO SIX 281
FRUITS FROM LITTLE AUX., LARGE 110
GUATEMALA: State of Religion in Cent. Am. . 62
Letters 16, 305
Notes 58, 234, 289
HINT FOR SOMEBODY, A 109
HIS JEWELS—Verse 22
HOMES FOR MISSIONARY CHILDREN 21
ILLUSTRATIONS:

Africa, Carriers, 148; Map, 149; River Scenery, 151; Hut, 152; Village, 155; In the Block, 156; Church Bell, 159. *Biographical*, Miss Agnew, 99; Miss Fiske, 328. *China*, N. China Kitchen, 33; Iu Village Woman, 35; Descending Da-laen-saen, 37; Chefoo in Winter, 38; Wheelbarrow, 40; Harvest Field, 41; Proclamation, 42; Hainan Bible Woman, 179; Map, 180; Hoihow, Hainan, 183; Hainan Water Wheel, 187; Language Teacher, 246; Li Hung Chang, 274. *Guatemala*, Women Grinding Corn, 63. *India*, Preaching at Bindki, 89; Maps, 90, 91; *Ekka* Procession, 92; Village, 94; Idol Worship, 96; "Charpai," 97; Deodar Tree, 98; Zenana Visitor, 101; C.E. Society at Dehra, 186. *Japan*, C.E. Convention, Osaka, 184; Hospital at Tokyo, 237; Otaru, 239; Mountain Scenery, 241; Map, 244. *Korea*, Battle Flag, 207; Map, 211; Incense Burner, 212; Temple Bell, 213; School-Girls, Seoul, 215. *Laos*, Start for Nan, 7; Governor's Wife, 121; Temple, 126; Chieng Mai School-Girls, 129; Flood at Lakawn, 130; C.E. Pledge in Lao, 185; Language Teacher, 218. *Mexico*, Graduating Class, 61; One Hour from Zitacuaro, 65; Common House, 66; Saltillo School-Girls, 68. *Persia*, The "Koorse," 9; Bridge Across the Nazloo, 264; Picnic, 265; Map, 267; Broiling Kabab, 269; Trio of Babies, 271. *Siam*, Maps, 122, 123. *So. America*, Housekeeping Implements, Colombia, 13, 14; Street, Barranquilla, 291; S. Paulo, Brazil, 293; Kindergarten, 294; Mackenzie College, 295; Map, 296; Ferry at Castro, 299.

Syria, Map, 320; Bread Making, 322; Wash Day, 323; Silk Spinning, 324; Store Room, 325. *Turkey*, Girls' School, Harpoot, 11. *United States*, Presbyterian Building, New York, 3; *Frontispiece*, Egyptian Women.
INDIA: In Villages Around Ratnagiri . . . 87
Hearers, a Listener, Forbidden to Hear . . 88
Christian Mela at Saharanpur 88
Mission Facts 89
Map Facts 91
Dehra School 92
Inside Woodstock (School) 92
Premadini—A True Story 93
West India Crowded with Villages . . . 95
Inside Homes of India 95
Snake Stories 97
Vacation Under Himalaya Deodars . . . 98
Zenana Visiting 101
The Pundita Ramabai 103
A Doctor's Experience 303
A "Double" 319
Editorial Notes 30, 85, 86, 234, 317
Letters from 17, 48, 73, 104, 105, 162, 249, 305, 306, 308
JAPAN: Social Side of Missionary Life . . . 235
Red Cross and Hospital Items 236
One of Those Tours 237
Otaru 239
Bible-Women in Japan 240
Pilgrimage to a Woman's Meeting 241
Efforts at Kyoto 243
Map Facts 243
Work They Love 245
Japan of To-Day and To-Morrow 247
Are More Women Missionaries Needed? . . 301
Editorial Notes 2, 30, 58, 117, 177, 206, 233, 234
Letters from . . 18, 47, 71, 163, 193, 277, 333
JAPANESE IN AMERICA 234
KOREA:
Letter from Isabella Bird Bishop 102
Relations Between Korea and America . . 207
Open Field and Loud Call 208
Started for Pyeng Yang 209
Spirit Worship 209
Map Facts 210
Cholera Time 211
Report from Pyeng Yang 213
Girls' School at Seoul 215
Mr. U. Plus Others 215
Sprouting Grain 216
Conflict Between Bible and Romanism . . 302
Editorial Notes 57, 86, 206, 234, 262, 317, 318
Letters from . . . 48, 71, 134, 220, 250, 280
LANGUAGE, THE, Parts I, II 217, 245
LEADER, HOW DOES THIS COMPARE? . . . 254
LOVE'S OFFERING—Verse 109
MEETING AT SARATOGA 197
MEETINGS, MISCELLANEOUS 254
MEXICO: What Use of a Girls' School? . . . 60
Graduates Out in the World 62
Christmas in Tlaltenango 64
Missionary Tour in the Hot Lands 64
Conference and Cigarettes, etc. 67
Closing School Year at Saltillo 68
Hospitality in Mexico 103
Editorial Notes 58, 86, 206, 234
Letters from 70, 132, 194
MISSIONARIES ON FURLOUGH, TO 110
MISSIONARY DEPARTURE, THE—Verse . . . 311
MY OFFERING—Verse 75
ONLY A STAMP—MULTIPLIED 226
PERSIA: Villages Near the Capital . . . 9
"God, My Exceeding Joy" 12
"Word of God which Effectually Worketh" 263
Landmark in Social Life, Oroomiah . . . 264
Incident at "the Bridge" 265
Tour in Tabriz Field 265
Map Facts 267
Two Facts from Hamadan 268
Overland in Persia 268
One Test Applied to Islam 270
Another Landmark at Oroomiah 271
Two Schools for Girls 271
On a Bicycle 272
The New Shah 273
Fiske Seminary To-day 329
Editorial Notes 2, 86, 117, 118, 234
Letters from . . 19, 48, 72, 106, 133, 221, 308
Letter from Mosul, Turkey 277
PETITION OF THE WOMAN'S SOCIETIES . . . 59
PROGRAMMES FOR MEETINGS . 20, 50, 74, 108, 135, 165, 195, 252, 281, 309, 335
SECRETARY SPEER, TOUR OF . . 261, 317, 327
SIAM AND LAOS: Travel in Nan Province . . 6
Siam and Boundary Lines 119
Wife of Governor of Praa 120
Lao Women 121
Map Facts 123
News of Nan, Laos 124
Famous Festival 125
Chieng Mai Schoolgirls 128
Group of Siamese Cities 128
Lampoon Station After Two Years 129
The Missionary Wife's Side 214
Editorial Notes, Laos 30, 117, 205, 234, 289, 290
Notes, Siam 58, 178, 290, 318
Letters from 131, 192, 279, 280, 333
SILVER JUBILEE ADDRESS 226
SINCE LAST MONTH 23, 51, 77, 111, 138, 171, 198, 228, 256, 285, 312, 338
SOLICITUDE FOR SOULS OF MISSIONARIES . . 15
SOUTH AMERICA. MAP FACTS 296
Editorial Notes 118, 146, 290, 318
BRAZIL: ABUSE OF CHILDHOOD 12
A Day in S. Paulo Schools 293
Educational Standards 297
Brazilian Girls 297
Traveling in Parana 298
Ordinary Days and Wedding Anniversary . 299
The Conflict in Sergipé 303
Letters from 132, 164, 193, 333
CHILI: Notes from Valparaiso 295
COLOMBIA: Housekeeping in 13
Inquisitorial Spirit Not Dead 68
News from 291
How a Monk Broke with Rome 300
Letters from 132, 305
SUGGESTION CORNER 110, 255, 337
SYRIA: Map Facts 320
Beirût Schoolgirls Out in the World . . . 321
Summer at Deir el Komr 322
Door-step Scenes 323
Three Weeks in Yaroon 324
Answered Prayer 326
One Red Cross Relief Scene 326
Editorial Notes 29, 30, 57, 58, 318
Letters from . . 49, 161, 194, 220, 280, 332
TREASURERS' REPORTS . . 27, 55, 81, 115, 140, 172, 202, 231, 258, 288, 315, 342
WHERE ARE THEY? 282
WHICH ARE YOU?—Verse 51
WHISPERED TO A FRIEND 330
WHO WILL GO? 75
WHOLE OR A FRACTION 74
WITHIN THEE—Verse 50
WORRIED IN 51

Woman's Work in Egypt.

WOMAN'S WORK FOR WOMAN.

VOL. XI. JANUARY, 1896. NO. 1.

To the same ancient city where Florence Nightingale won immortal fame, and on a kindred errand of mercy, an American woman expects shortly to bend her steps. God bless and prosper Clara Barton in carrying food to the starving Armenians of Asia Minor. The request to act in the case was sent to the Red Cross Society from the American Board and our own Board of Foreign Missions, endorsed by the State Department at Washington.

AMONG a certain class of missionary workers there is intense zeal to enter countries, Tibet for example, which are practically sealed to foreigners. The more impossible to get in, the louder their call to go. Mrs. R. G. Wilder remarks, in a recent letter, that many villages in Kolhapur district are "as dark as Tibet," and we beg our readers, in the face of current history, to consider what a fortress Mohammedanism is in several countries where our missions are. We beg to pre-empt much prayer in 1896, that these gates of brass may open to the King of glory. While our hearts bleed for the martyrs, do they not also pity the blind oppressor? We cannot speak in these pages as openly as we would like, because our magazine must travel through the mails of many foreign countries, but this we may say, that our own missionaries, in more than one land, know that the fortress is not wholly impregnable, and they desire the strongest backing of prayer.

ANNOUNCEMENT of the safe arrival at Mosul, November 1, of Rev. E. W. McDowell and Dr. Hansen, from America, and also of the delegates to Annual Meeting from Oroomiah, Persia, gave special pleasure at the Mission Rooms on account of the disturbed condition of the countries through which these brethren were obliged to travel.

THE points in our missions nearest to the scenes of massacre are Aleppo in Syria, Salmas in Persia, and Mosul in Turkey.

WE call attention to one factor of strength in our missions which has not been often noticed, viz., the remarkable length and steadiness of service rendered by the single women. Is it generally known that seven of those still on the field (four of them widows) have devoted twenty-five or more years of labor? That eighteen of them have given twenty years or more? That ten have served as many as fifteen years and less than twenty? And nineteen, ten or more and less than fifteen years?

WE are pained to report that Rev. Wm. Lane of Chiningchow, who has before now made a plucky fight against disease, is compelled to return home seriously ill. Dr. Coltman of Peking had a run of typhoid fever six weeks, but at last accounts was better, and Rev. J. A. Fitch of Wei Hien was also down with fever. It was the latter who, last winter, after carrying his family for safety to Chefoo, walked the two hundred miles back in snow and sleet.

As some letters sent us containing subscriptions in postage stamps have recently been lost in the mail, we ask our friends to subscribe by Money Order, Check or Draft, and to make no payments by postage stamps except at their own risk.

THE Editorial Committee of WOMAN'S WORK issues a prospectus which will aid Secretaries of Literature, or interested individuals, to increase its circulation. Send to headquarters of either Woman's Board or to this magazine, "Room 822," as *per* fourth page of the cover.

MAGIC LANTERN lectures are ready on *Persia*, *China*, *India*; each lecture illustrated with seventy slides and sent to any church at a rental of $2, plus express charges. Order from Foreign Missions Library, 156 Fifth Ave., New York.

THERE are martyrs to the pestilence in the air as well as to the sword, and, in November, the name of Rev. Herman Jacot was

added to the roll. He went to Kangwe, Dr. Good's old station, in 1890, and would still have been in connection with our mission had not that section passed into the hands of the French Evangelical Society. His manly figure and handsome bearing and missionary devotion are well remembered. He leaves a wife and child, and his father's affectionate family in this city.

Dr. Cheek lately died at Hong Kong. He was formerly a missionary in Laos, but severed his relation with the Board and went into the lumber business at Chieng Mai. He has always been a generous friend to the mission.

War between the two great evangelizing Christian nations should be impossible. What humility it should produce in every sincere soul that it can be even contemplated as a final appeal! The evangelization of the world might be set back a whole generation. We are confident that in all cases where British and American missionaries find themselves in contiguous fields, they will cultivate the most harmonious relations and do all their firing against the common enemy, Satan and his hosts.

On his recent journey home from Persia, Mr. E. T. Allen traveled five hundred and sixteen miles on his bicycle, arousing conflicting emotions along the road—admiration, resentment and terror. A case of the latter was a man ghastly pale, who stood by the roadside and drew his dagger as the wheel came up. Dismounting and proffering a few human inquiries, Mr. Allen discovered that he had been taken for the angel of death.

Bound volumes of Woman's Work for Woman for 1895 are furnished at $1.00. A few copies of 1894 are still on hand.

Wanted, copies of Woman's Work for Woman, March, 1889, to complete sets; also, all back numbers of *Children's Work for Children*, of *Our Mission Field*, and of Woman's Work previous to 1885. Send to Foreign Missions Library, 156 Fifth Ave., New York.

Dr. Mackay, the author of *From Far Formosa*, when he came home on furlough to Canada about two years ago, was obliged to pay a heavy tax at the Pacific port for the privilege of bringing his Chinese wife and his children into America.

We congratulate Miss Abbie B. Child and those friends of the Woman's Board in Boston, by whom she has been sent to visit their missions around the world. There is no woman on this continent better fitted to appreciate what she sees in mission lands and to make her knowledge of value to others.

In issuing its usual invitation for the Week of Prayer, Jan. 5–12, the Evangelical Alliance says: "Many tokens seem to herald the approach of the final great struggle between the powers of light and darkness."

Last New Year's Day in Persia fell on March 21, in China on January 25, in Laos in 1894 it was April 20, in Syria it is (O. S.) January 13, and the present Jewish year 5656 began September 19.

Miss Reinhart says it is evident that Mosul is located near the city of the confusion of tongues. Her pupils are Nestorians and therefore recite in elementary studies in their native language, which is *Syriac*. In order to be proficient in their old literature they must have a master in *Ancient Syriac*. They study *Arabic* because it is spoken in Mosul, *Turkish* because it is required by government, and *English* from choice and the hope of getting to America—"the ambition of every Nestorian I have ever seen or heard of."

In the *Outlook* of November 23 appeared an interesting letter, one of a series, by Rev. Amory H. Bradford, D.D., who has been in Japan on a special commission from the American Board. Three men whom he had consulted as to whether the time is ripe for missionaries to withdraw from Japan—the well-known Dr. Verbeck, a prominent Japanese gentleman, and Captain Brinkley of the *Japan Mail*, "the ablest journalist in the East"—all had answered in the negative. Captain Brinkley, who is an Englishman, "denounced in unmeasured terms the shallow stuff that is written to foreign papers about the extravagant way in which missionaries live," and both he and the Japanese "affirmed that missionaries had revived the dormant religious sentiment of the nation, and that almost all the vital in Buddhism and Shintoism is the result of efforts of the missionaries." Dr. Bradford says that he has seen nothing which seems like real religion among the people except among the little company of Christians. Many of our readers would enjoy this series of letters in the *Outlook* (published Astor place, New York, 10 cts. a copy).

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ANOTHER YEAR AT HOME AND ABROAD—1895.

ONE hundred and two and a half feet up in the air, we find ourselves, upon stepping from the elevator into the hall of the eighth story at "156," the new home of the Board of Foreign Missions, of the Women's Board of New York, and of WOMAN'S WORK FOR WOMAN. The building is two hundred and seven feet high from pavement to peak. Indiana furnished the limestone fronts and inside oak finishings, Ohio sent tiling for the roof, Georgia the pine for flooring, Pittsburg gave her iron, Chicago wrought the steel frame; the brick backing, or lining, came from the Hudson River shore and the face brick of the rear wall from New Jersey, as also the engines. The marble came from Italy, the glass from England and France, the asphalt from Trinidad, and the workmen who were employed in the construction of the Presbyterian Building were of almost every civilized nation.

THE PRESBYTERIAN BUILDING.

Corner of Fifth Ave. and Twentieth St., facing east.

Front on the avenue, 92 feet; on Twentieth St. side, 192 feet.

FOREIGN FLOOR.

Ten years ago this magazine went to live at the old Presbyterian homestead, 23 Centre Street. It was to represent all the Woman's Societies from Boston to the Golden Gate—to be their voice. It was the result of union between two magazines (and continued their life) which had been founded in 1871, which represented three Boards and had been printed respectively in Philadelphia and New York. There was great advantage and blessing in beginning where we did, but after we moved to 53 Fifth Avenue life and usefulness expanded, the North Pacific Board joined the others, and unity between all was greatly strengthened. It was a wrench to leave the hallowed associations of that place. Some who walked with us there in company we shall never see here in the flesh. Now that we are in this third house, we hope it will be our permanent home. As in years past, we are delightfully provided for by, and at the side of, the Board of the Church. We are housed, warmed, lighted (with electricity) and allowed to share all the convenient appliances of a modern business house, free of expense. This, our read-

ers will understand, is the only reason that WOMAN'S WORK can be offered at so low a rate. In addition to these advantages, and more prized, is the privilege of being where missionary currents meet, where archives are accessible, and the ever ready and generous help of officers of the Board is obtained.

The Foreign Mission Rooms are eleven and one-half feet high. They present some improvements upon anything we ever had before. Among these are: having a room for prayer *on the same floor* with offices; one distinctive *Board Room;* the Library so located and equipped that it has already begun to be a power such as it never was; two rooms reserved for use of missionaries, where they may find a lounge, a place for their children, to write their letters or to appoint meetings with their friends. The Treasurer of WOMAN'S WORK occupies Room 822, where subscriptions should be sent; it faces the west. The two last windows on the Twentieth Street side indicate the editorial sanctum. They command the southwest section of the city, a splendid stretch of sky where glorious sunsets paint themselves and where at evening the lights of Jersey City and Staten Island look like belts of flashing diamonds. The smoke stacks of Cunard steamers and the flag-staffs of others are within signalling distance, and the eye traces, in a clear day, the pathway by which so many of our friends arrive and depart down the Bay.

The Board of Home Missions occupies the seventh story; our old neighbor, the Board of Church Erection, is in the ninth, the *Evangelist* is here, the *Observer* is coming, The King's Daughters are with us, and various kinds of secular business.

Removal to this new Building has been one of the outward events of 1895, but it has not occupied our thoughts in proportion to the place which it fills in this record. More significant is the fact that two Silver Jubilees have been celebrated among the Woman's Societies, and preparations are in progress for a third. This marks advance. This shows persistence and unity and force. There was generally a fine loyalty and heartiness among auxiliary societies in responding to the call for Jubilee offerings, and the splendid gift of a Hospital to India is a lasting memorial of Twenty-fifth Year in the Philadelphia Society. The fact that churches and individuals in different sections took on themselves the responsibility, when the Board of Foreign Missions came to a standstill, and sent out thirty-three waiting men and women; that two of the largest halls in Philadelphia and New York have been filled by a foreign missionary meeting; that more than five hundred organizations of women and young people, all supposably contributors, have been enrolled the past year; these things encourage. The Boards of the Northwest and Southwest have each lost a leading officer, and there have been breaks all along the line. By these tokens we are admonished to take up the words of the first editorial in WOMAN'S WORK (pub. Phila., 1871): "Let us work while the day lasts; work, hand in hand. All eternity is before us in which to enjoy the fruit of our labors."

Our missions abroad have been mercifully spared the extreme horrors which the year has witnessed in Madagascar, in Kucheng, China, and in Asia Minor. Still, they have not been altogether delivered from the terror by night and the arrow that flieth by day. Some of them were too near centres of disturbance for that. At Paotingfu the missionaries were surrounded by a mob; shells burst in the mission yard at Tungchow; at several stations women and children were obliged to act upon advice of the consul and retreat to the port. The revolution in Colombia, which attracted but small attention in this country, was not so insignificant to our few inland missionaries. They saw the soldiers start for the fight and the suffering of their families, and for the first quarter of the year they had no letters from home because communication with the coast was cut off.

Reduction of the missionary force by death has been great, and in every case a mourning family was left behind. First called in 1895 was young Stanley Phraner of Laos; then Mrs. Cochran, the sweet wife and mother in Oroomiah, and the grand veteran Dr. Shedd, also; Rev. Charles R. Mills, D.D., of Shantung, young Mr. Perkins of Brazil, young Mr. Woodhull of Japan, Mr. Perry (African) of Liberia, and finally Dr. Van Dyck, whose name has stood, since 1877, at the head of the Syria list. He was fittingly borne to his grave by two Americans, two Englishmen and two Syrians, one of them a Moslem.

The death of children and separation of families for the work's sake has saddened many homes, as usual, and the sick and overworn we have always with us on furlough. One young lady was met at Liverpool by tidings of the death of her father, whom she had expected soon to see. The instance of most widespread illness was at Beirût, where, in November, there were a thousand cases

of typhoid fever. There was cholera in the summer at stations in several countries. It was most deadly in Peking, where, on some days, one thousand to fifteen hundred coffins were carried out. An elder in one of the churches died, but no foreigners were attacked, as far as we are able to learn. At Seoul, Korea, cholera raged six weeks. High praise was accorded to our women doctors and nurses by name, in a letter to the *New York Herald*, for "exposing their lives every hour."

There are seventy missionaries on the field, or *en route*, who were not there last year. With nearly forty of them it is the trial trip; among these are six physicians, half of whom are women.

At this season Annual Reports from the missions are not generally in hand. The following brief items will be largely added to when those reports shall come:

AFRICA.—An unusual sign of life has been exhibited in Liberia. A graduate of Lincoln University, Pa., has, on his own motion, opened work at Doh, and a church has been put up with slight assistance from the Board. Gaboon people themselves sent a Bible reader to a neglected tribe, and Mabea people have built three houses of worship in their towns. From Bule Land comes blessed news. The school boys are in a normal way beginning to show "tender hearts," "a keener sense of honor in work and play;" they sometimes "start a little prayer-meeting of their own," and *have been seen to ask a blessing upon their simple food before eating*. This, from savages who first beheld civilized men about two years ago! The missionaries begin to hope that some of these boys will in time form the nucleus for a Church. While others have been instructing them, Mr. Fraser's heart has been touched for the girls. He wrote in September:

> I think the fact of my having a dear little girl of my own gives me a keener interest in them. On several Sundays I have gathered them into the palaver house. In each group I get from three to a dozen. They are from ten to fifteen years old and most of them married, I tell them some Bible story that leads to Christ, sometimes pray, and they join heartily in the hymns, "Come to Jesus," "Whiter than Snow," etc. Many of the girls are diamonds in the rough. I hope to reach some of them.

CHINA.—From some stations in the North the people are reported "friendly as in years before the war;" but at Tungchow "signs of uneasiness" are noted. They have there a new brick two-story school building and Chemistry Hall, which, "if set down somewhere on the grounds of Cornell, would never be found again, but we think quite grand." The Wei Hien girls' school opened in September with Miss Boughton teacher. But "what is to become of all that country work of hers?" is the cry. When Mrs. Lane came home she met the "Presbyterian fleet" going up river with recruits and others returning home to Ichowfu, five boat loads in all, and it rejoiced her heart to see their "strength and spirit, and eagerness to get to work;" but still they write from Chiningchow, "Plead for more workers." Two village women were received to the Church there at August communion.

In the Central Mission, one of the brethren examined a hundred candidates for baptism, one of the ladies had personal conversation with about three hundred heathen women, another made fifty-three visits to heathen homes, another spent three months in itineration, another conducted prayers in Chinese and taught seven classes daily, besides an infant class of sixty on Sunday, three weekly meetings, and odd classes.

In Hunan, the last province to yield entrance to the Gospel, there were thirty baptisms in the year preceding June last.

On Hainan, the plan for another interior station is postponed, pending the recovery of Mr. Jeremiassen from long illness.

COLOMBIA.—The archbishop's proclamation was good testimony to the influence of the Mission. Eleven new pupils at once entered Bogota schools. A priest refused to confess a woman at Medellin unless she removed her child from the Protestant school. She concluded to forego confession.

INDIA.—The Western Mission celebrated its twenty-fifth anniversary. The workers have felt themselves revived and there were nineteen baptisms between July and October. One lady visited forty-three villages; in thirty-three of them she and her associates found not one evangelical Christian.

JAPAN.—The Treaty revision, by which the old passport system is abolished, simplifies missionary labor and saves money, time and patience to those who attempt country work. The war exigency afforded new opportunities. Some missionaries helped in Bible distribution at army headquarters, in keeping services going all the time, or in hospital work. Christian Japanese nurses gained an excellent reputation and Japanese pastors were allowed to move forward with the army in a sort of chaplain capacity. The Sapporo missionaries have branched out from their girls' school to Otaru, where they teach poor girls in the Bi-

ble, elementary studies, sewing, knitting and Japanese housekeeping. "I cannot tell you how much I enjoy it nor how much good it has done me," writes one of the ladies.

Laos.—Six new ministers were ordained and four churches organized. In view of the debt of the Board, a bracing letter on self-support was circulated among the entire Christian community. They were pressed to support their pastors and, for the coming year, fifteen buckets of rice (about one bushel to a bucket), or the money equivalent, is to be required of all pupils in the schools. The people say: "If you had started this way we could do this, but we are not accustomed and it comes a little hard."

Persia.—The girls' school in Teheran enrolled seventy-eight pupils, of whom three united with the Church and eleven others confessed Christ in a school meeting. Four women's meetings are conducted by different missionaries in Hamadan every week, attended by many Moslems and Jews as well as Armenians. A member of the Church has offered to bear the expense of introducing carpet weaving into Faith Hubbard School. Miss Montgomery says: "It will be one of the joys of my life," if it is accomlished in this way.

The missions ask for re-inforcements in order to open new stations: at Kermanshah and Rescht in Persia, where for some time Gospel work has been introduced; at Nakawn on the Siam Peninsula; at Chieng Hai in Laos, long ago contemplated; at Anhui, west of Nanking, China; at Antofogasta in Chili, and at other places.

TWO SIDES TO TRAVEL IN NAN PROVINCE, LAOS.

NAN made a very pleasant first impression, when one morning we left our camp within the bounds of Nan Province and rode through a pleasant wood until we came to open country and, from where we were, on a slight elevation, had a view of a broad expanse of rice plains, green with grass and gleaming with the morning dew. All the fields which we had left behind in Lakawn and Pràà were sun-baked brown, with no hint of green, as it was after rice harvest. It was still early in the morning when we commenced to cross the plains. Prosperous looking villages clung all along their borders, and the thatch-roofed houses were cool-looking under the shade of plantains, bamboo and palms, which grew in rich profusion. A single sentinel palm stood in the midst of one plain, looking solitary and lonely, waving its graceful fronds as though in signal to its friends in the distance.

Nature seemed to smile a welcome to us, and the freshness and beauty sank into our hearts and we thanked our Father that the lines had fallen to us in such pleasant places. From there on to Nan City, all looked well kept and cared for. The city itself is most picturesque, with its high, well-preserved wall, wide-open gates and a gentle, grass-covered rise leading to the road just outside the wall. The moat has no water in it, but is also grass-grown and beautiful.

Mrs. Peoples' severe illness, which commenced from the day we reached Nan, made the time spent there one dream of suffering. She had, of course, none of the comforts of a home, but was in a common *sala*, where people of unclean habits had for years been sleeping at night. After six weeks it was decided that only a change to America could save Mrs. Peoples, and I understood more than ever before in my life what love for this missionary work means, when I saw how nothing but direst necessity could have driven them from a place which had cost them so much, but was dearer through those very trials.

I left Nan for Pràà the same day that Dr. and Mrs. Peoples and Dr. Briggs took the boats for Bangkok. About 9 A.M. I started on horseback, accompanied by a guide—a boy in Dr. Briggs' employ, who rode his horse.

Two Lao girls were to come with the carriers, who were not quite ready but expected to start almost immediately, and we were to make a journey to a place called Ban Ai, a comfortable day's travel. At noon the guide and I halted under the shade of some trees and awaited our carriers with the tent and provisions. After about two hours, seeing nothing of our people and having some fever, I thought best to go on to the *sala* where we were to spend the night. Again we passed the place which had pleased us so much when we came towards Nan that bright morning. Now the sun had dried all the dew, the palms seemed to mock our discomfort, the whole plain was one blaze of heat, and to my tired eyes and homesick heart there seemed no pleasure or beauty anywhere.

Reaching Ban Ai, I was almost ill. We found a tree which gave some shade and I sat leaning against the trunk for support and

had some "long, long thoughts"—of Mrs. Peoples and what we had endured together; of the carriers who were so slow; of the bed and tent that would be so grateful to my tired body; the tea which would be refreshing; kindly care and protection, of which I had never so much felt the need; altogether, there was no stone I left unturned by which to make myself miserable. About nightfall, still expecting our tardy people, the guide carried my saddle into the remotest corner of the *sala* and spread the blanket for a cushion so that it made a comfortable support. I spread my umbrella for a curtain and was prepared to pass the night. The guide lay down across the door as a guard, though there was no cause for fear, as a number of quiet, pleasant travelers were in a rest-house across the road from us. Near the middle of the night, two men came to tell me that our people were back about six or eight miles, that the carriers refused to come further and my Lao woman was almost distracted with grief because I had neither food nor bed. There was no other way for us than to ride back again, as it was needful to make a quick trip and if we waited for them to come up in the morning we would lose a large part of the day. So the horses were saddled and we rode back the long distance, through a wood made pleasant by the light of the moon.

THE START FROM LAKAWN FOR NAN, FEB. 12, 1895.

The women were very glad to see me and I to see them, but as I was not in a real good temper I am afraid it was rather unpleasant for those carriers for a little while. Four Nan men, who had been the delinquents, I dismissed then and there. At last I had the long-wished-for tea, which was good and strong and kept me awake the hour or two that was left of the night. In the early morning we started off again, four men from the *sala* taking the loads of those whom I had dismissed. After that we kept close to our people, never permitting them out of our sight, until one evening the women and two carriers had fallen behind and we waited for the delayed ones. While our horses cropped the roadside grass, the guide told me stories of a man-eating tiger which was known to live near the spot and had carried off a woman a few days before. He was evidently afraid and, as it was growing dark, we rode back, hoping to meet our people. No trace of them, and soon night and rain surrounded us. Then the guide discovered that we had missed our way. It was not a really cheerful time just then. The thought of that tiger would intrude and the dead stumps by the wayside, which we saw by the flashes of lightning, seemed to crouch and creep about. The right road finally appeared and, soon after, some huts where we sheltered ourselves from the rain, and, after the moon came up, our missing people came in singing so as to scare the tiger—it would have done so, too.

Supper over, my tent was put up and all was quiet for the night. At 3 A.M. my tent was blown over by the wind and I roused the camp. We all had something to eat and started onward by light of the setting moon. As that was the last day's journey east of Pràà, the guide and I rode on ahead and got into Pràà at noon. It was good to see friends again and talk English, which I did enough to make up for lost time.

We have been asked if a lady can journey in safety with only Lao escort through any part of this country. I would say emphatically, yes, but not always in comfort of either body or mind.

Katherine Fleeson.

THREE INCIDENTS RELATING TO DR. GOOD'S LIFE IN AFRICA.

[Rev. A. C. Good, Ph.D., went to the Gaboon Mission in 1882. Died at his post, Dec. 13, 1894. See *Church at Home and Abroad*, Feb., 1895, and WOMAN'S WORK of March and June.]

I.

ON the Monday following Dr. Good's death, I saluted a tall, good-looking man at the foot of the path to my house, who, I at once saw, was not a Batanga person, but either Mabea or Bule. He followed me and entered my house. I noticed some unusual thoughtfulness in the man's face and demeanor. Their bright eyes are usually roving wonderingly over the pictures and strange things in our homes. He looked fixedly at me. "Is this report I have heard that Mr. Good is dead a true thing?" "Yes. We shall see his face no more here." He did not burst into the heathen wail but, clasping his hands, bowed his head as if in the deepest distress. I said: "Had you ever heard him preach?"

"Oh, yes. He came to our town and called all the people."

"What did he tell you?"

Without seeming effort he gave me a good statement of the Ten Commandments.

"Did you understand when Mr. Good spoke to you in Bule?"

"Oh, yes, we understood."

Thus, already we begin to see how widely Mr. Good's work of two years has extended.

Isabella A. Nassau.

II.

The day before I left Efulen for the coast, Mr. Good left on a tour inland. I accompanied him down the hills and through some towns and into the forest, talking of the present and the future. Mr. Good remarked, "Now I expect to have just such work as this, continually itinerating and preaching, possibly for nearly two years," and inquired how *I* would like the prospect. I confessed that I feared it would try me, without the care and comfort and presence of my family.

Finally we arrived at a long stretch of low, wet, swampy land. Here he said, "Now, Bannerman, there is no use of your going further and getting wet. I must take off my boots and wade here, and we must soon part anyway." So we bade each other an affectionate good-by not knowing when we would meet again, or here or hereafter, as Mrs. Bannerman and I were to be on furlough this last mission meeting and Mr. Good looked to be with his family at the next.

I stood watching him move into the forest, the beginning of a long journey and, I believe, with two men only, and as I thought with what pomp and circumstance an "explorer" would make the same journey, I could not but contrast them, and I remember that I returned audibly saying "There goes a real hero. He is truly a hero. Our Master will surely honor, as he has honored, so noble a servant." *W. S. Bannerman.*

III.

To the end I regarded him more and more as a mighty man. His amazing diligence and disregard of every personal comfort, his wise counsel and practical methods, his understanding of the African people and his discretion in dealing with them have commanded my continual respect and admiration.

One day a Bule chief called Ngombair, a powerful man, came to our station in great anger, storming furiously against the white man. He had been sending many persons for medical treatment without paying us anything for the medicine. Other natives paid us something, but he, who could well afford to pay, presumed upon his importance in our esteem. At last we had sent his patients back to town without treatment and he was greatly enraged. He cursed us to the natives working upon our own premises and roused them against us, using very abusive language. Dr. Good heard it without any show of indignation. Then, with a quiet smile, turning to another native, he asked: "Is this Ngombair who talks in this way? Is this the wise chief of Nkonemekak?" Already the chief began to feel ashamed. Dr. Good talked to him a few minutes in a friendly way and soon sent him home cheerful and praising the white man. So skillful was he always in controlling and quieting their savage passions. He was never weary of his work among them nor ever did he shrink from toils long and hard.

R. H. Milligan.

THE KOOR-SE—THE ONLY WARM PLACE IN THE HOUSE.

[It is a table placed over the *tandoor*, or a pan of charcoal, and covered with a carpet to keep the heat in. The little boys' feet have reached the centre of warmth and they have gone off to sleep.]

VILLAGES WITHIN A FEW DAYS OF THE CAPITAL OF PERSIA.

I.—PROSPEROUS BOMAHANE, NORTHEAST OF TEHERAN.

We left Teheran July 19 (1895), and proceeded comfortably to our first resting place, which we reached early in the afternoon. Having thus some hours before bedtime, we each took our own way of diverting ourselves but, naturally, each looking about for a chance opportunity to speak for Christ. I addressed a woman who appeared to be a traveler, like ourselves, resting there for the night and at the time busy cooking her evening meal. I found she was alone, and expressed my surprise that she could so travel. But Islam, with all its strict laws regarding the seclusion of women, has its own ways of getting over such difficulties. She said her husband's parents would not allow him to come away and she being anxious to visit friends in Teheran would not be detained; she therefore had given her little girl of perhaps two-and-a-half years old, to the muleteer as temporary wife for the three days of the journey, so that he, standing in the place of son-in-law, might look upon her face without causing her to sin.

We rose early next morning and before noon had pitched our tents in a beautiful grove near Bomahane. The Armenian Khan, who has rented the village for a term of years and gave us permission to locate there, received us cordially. The village has prospered under his care, and as they recognize that he has been a just master the people are inclined to look more favorably upon the Christian religion, and this made them accessible. I have not seen a village in Persia whose inhabitants appeared so comfortable and prosperous as in this. The women seemed to have nothing to occupy them but their simple house duties. Generally we see them harvesting in the fields, or collecting and preparing their fuel of dried manure for the winter, which they mix with their hands putting in meal enough to hold it in shape and dry it in the oven.

Each household in Bomahane cooked its own bread, another evidence of their being

well-to-do; and none appeared anxious to sell, for, having wheat enough, they were independent of the stranger's money. Their curiosity, and I believe also, kindly feeling, brought them in numbers to our grove as soon as they knew that we would receive them. When they saw our Book in our hands, they were immediately interested to hear us read and we spent many a pleasant hour with them under the trees, explaining the way of Life, while they listened very attentively. On the second Sabbath we held a more formal service of song, prayer and personal appeals to them to accept Christ.

We left the next morning though we had planned to stay another week, because a young Persian nobleman wished to make his headquarters in that grove while on a hunting expedition.

The greatest evil that was brought to our attention in Bomahane was that of child-marriage. We saw many helpless little girls of nine or ten years of age, who were already betrothed or married. The custom of early marriage, here, is not so bad as in India, not being accompanied by such cruel treatment of young widows, but it is a source of much suffering. We sometimes hear tales of cruelty in connection with it that make us shudder but, being a part of their religion, it is hopeless to improve it, though an appeal to motherly feeling will often bring them to acknowledge that it is wrong.

Harriet Potter.

II.—IN KARAGHAN DISTRICT, NORTHWEST FROM TEHERAN.

We are one hundred and twenty odd miles away from Teheran and sixteen or more very mountainous miles from the nearest post-office. That is to say, we are at Lower Chenakchi in Karaghan and have spent nearly four busy weeks here, visiting and being visited, reading and speaking the love of God to these mountain villagers. They know very little of it. I have learned to love them; they are simple and hospitable, and when I go back to my work in Teheran, I shall carry with me very sweet memories of Karaghan.

The village, on whose outskirts we have pitched our tent, contains about ninety houses, forty-five of them Armenian, the rest Turkish. These Turks, however, are not Mohammedans, but worship some strange thing with strange rites and great mysteries. Both Armenians and Turks visit us very freely, and seem ready to listen to what we read from the Bible, or to what we say. Among these mountains there are only seven villages in which Armenians are found. These are: Lower Chenakchi, Upper Chenakchi, Lar, Yengeegallâ, Suladara, Zambar, and Shahrūd. There are valleys among these mountains, which are yellow with wheat and barley (in August), or green with clover and melon vines. The walnut tree and almond tree flourish. There are beautiful, clear, cold springs of water everywhere.

The women work very hard in the fields and in their windowless homes. They weave carpets here in two styles—the *gilleam* and the *gallee*. They make ropes of goat's hair and coverings for the *koor-se*. They dye their thread with liquids made from roots and leaves. They come with their spindles and sit with us under our tent, and listen to the Bible. They have their wool wound on the left arm while with the right they twirl their spindle and pull the wool, turning it into thread very quickly and winding it on the spindle. They are always busy.

Our tent is reception room, dispensary, church and Sunday-school room. Here the women come and the children. Last Sunday there were between thirty and forty present.

After Sunday-school each one is made happy by a pretty card, sent me by those blessed little Bands at home. The dear grandmothers here in Karaghan beg for the pictures, too, "to make their homes pretty." I just do love to give things. The friends at home give me a precious privilege when they make me their hand out here in Persia!

Annie Gray Dale.

MARTYR DAYS IN ASIA MINOR.

IN a letter written October 2, 1895, one of the American missionaries at Harpoot said: "I am sure the Lord brought us here, and it may be that the death of a few missionaries is what is needed to bring the civilized world to the point of settling the Eastern Question in the best way. We are here to bless the land, and if we can do it by a few years' speedier release from the world we will not regret it."

The last week in October Miss Bush also wrote: "We know not what any day may

bring forth, or but any day may be our last, but our minds are kept in perfect peace."

Ten days later, as the newspapers have informed the world, the Kurds came into Harpoot with fire and sword. Not less than eight hundred men were massacred and their families stripped of all they possessed. Sixty persons who took refuge in a church were dragged out and killed one by one, the Protestant pastor first. As he went he charged the others to "die like Christians." Their sanctuary was turned into a stable and the Armenian church into a mosque.

The missionaries saw their own houses plundered before their eyes, and nothing was left to them but the clothes they had on. They fought fire for three days, thus saving the principal college building and three others. Two of the brethren were shot at, and the lives of all the station hung by a thread when they had shut themselves into the college, refusing to come out at the Governor's request and saying that if he could not protect them they would die where they were. At last accounts they were housing and feeding four hundred people. The only personal telegram which has been received reached an anxious father in Chicago, December 7: "All well. Gates." It is not clear that their lives are yet safe. Three of these missionaries and their wives have grown gray-headed in the service; two are in feeble health.

The *New York Tribune*, Dec. 16, said:

> The Government deliberately abandoned Christians. The missionaries put themselves under the protection of the Government again and again formally, but their protection was a sham. The chief of defense told Dr. Barnum that until he was cut to pieces not a Kurd should enter the city, and not a hair of the heads of missionaries should be injured, but he stood quietly looking on while the attack was made, and offered not even a show of resistance. The missionaries had the best possible opportunity for seeing the hollowness of his professions.

Harpoot is but one city. The same scenes of bloodshed have been enacted, sometimes on a larger scale, in Bitlis, Erzeroom, Sivas, Aintab, Marash, Cæsarea, Trebizond, and in hundreds of villages besides, since the initial massacre at Sassoun in August, 1894.

In all these scenes of horror, panic, destitution, our missionary friends are bearing a heavy share. They are constantly appealed to. In one city several hundred people were sheltered in the missionary's yard during the massacre. In another city two hundred slept in the house, the babies crying all night.

GIRL'S SCHOOL AT HARPOOT, ARMENIA

Laid in ashes during the massacre, Nov. 10–12. One year ago, 176 girls were peacefully studying here. At our right a part of Rev. O. P. Allen's house, also burned.

The people who have been slain were Armenians. As a race they are suffering for their religion, and, while it may be true that as individuals the mass of them died simply as victims of cruelty, there have been many loving children of God among them and some have died distinctly martyrs of Jesus. They were offered Islam or death, and they chose death. Is there any Christian blood that does not tingle at the thought?

The only comfort we have in this darkness is that the power of Christ is manifested in those who "fear not them that kill the body," in the courage of the missionaries, and in the fact that relief to starving hundreds of thousands is to be dispensed through the Red Cross agency.

"GOD, MY EXCEEDING JOY."

[Readers will appreciate why this incident in the experience of one of our missionary ladies is not given over her name.—Ed.]

Tell me a story, Mirza," I said one day. "See if I can understand you."

My teacher thought for a moment and replied, "I will tell you of the great Shah Abbas, who reigned in olden time so magnificently in Persia. This sovereign loved to mingle with his people in various disguises, thus to know them more perfectly. Once he was walking alone, dressed as a poor man, in the streets of his capital, and coming to one of the public baths, he descended a long flight of steps, dark and damp, till he reached the tiny cellar where the fireman, seated on ashes, was tending the furnace. The king sat down beside him and they began to talk. Presently, it being meal time, the fireman produced some coarse black bread and a jug of water and they ate and drank. The Shah went away but returned again and again, for his heart was filled with pity and sympathy for the lonely man. He questioned him of his life, his joys and sorrows, he gave him sweet counsel and the poor man opened to him his whole heart and loved this friend, so kind, so wise, yet poor just like himself. At last the emperor thought, "I will tell him who I am and see for what gifts he will ask me." So he said to him, "You think me a poor man, but I am Shah Abbas, your emperor, who thus have come to you to know for myself your state.". He expected to hear a petition for some great thing, but the man sat silent, gazing on him with love and wonder. Then the king said: "Have you not understood, or, do you not believe me? Do you not know that I can make you rich and noble, can give you a city, appoint you a great ruler? Have you nothing to ask of me?" The man replied gently: "Yes, my lord, I understood, I believe. But what is this that you have done, to leave your palace and your glory to sit with me in this dark place, to partake of my coarse fare, to listen to my thoughts, to care whether my heart is glad or sorry? Even you can now give nothing greater or more precious. On others you may bestow rich presents, but to me you have given yourself, and it only remains to pray that you never withdraw the gift of your friendship."

The narrator paused for a moment. I looked on the dark and careworn face of the Christian Moslem before me, an exile and fugitive from his home, and I wondered what depth of meaning that story held for him. To me it had thrown new light on the "old, old story," of how Jesus dwelt among men.

Then he said: "Khanum, I am old, I am poor. I have lost all for Christ's sake. Sometimes Satan tempts me strongly, saying, "For what have you sacrificed ease, money, promotion, the love and honor of friends, the joys of this life? Your wife and daughter have cast you off, your own sisters will not eat from the same dish with you, you have become as vile and unclean to them. Give up this faith which you have learned from aliens and which is all a delusion and a dream, and return to the faith of your fathers." So my mind is filled with doubt and darkness and shaken like a leaf in the wind. Then I remember my wretched state, dark and lost in sin in the days of my youth, and how, when I knew not and cared not for God, He chose and called and drew me, and made Himself my everlasting portion, and how Jesus humbled himself for me, and I say, "Let my Lord only not withdraw His presence from my poor heart, from the lowly dwelling which is all I have to offer Him, and I desire no more. Once I asked of Him money and rich gifts, now I want only Himself."

ABUSE OF CHILDHOOD IN BRAZIL.

A traveler in Brazil lately mentioned to a friend certain sad customs which exist among the lovely children of that country. "Mr. W—— heard a little boy tell another that his mother had given him five *milreis* to buy candy, the day before, and he had gone to the roulette table and won two hundred *milreis* (about forty dollars). . . . Last evening, at dinner, five little girls, not more than seven or eight years old, drank red wine first, at the table next ours, then champagne, clicking their glasses like so many grown men. I was expressing myself pretty vigorously the other night to an English-speaking fellow-boarder on the subject of child-drinking, and he told me that a

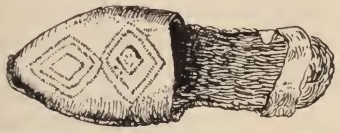
physician was recently called to see a two-year-old child. He told the mother that the child seemed to be suffering from the effects of stimulants. The mother replied that could not be possible for she herself gave it all it had—*only a glass of wine at each meal and a spoonful of brandy at bed-time.*"

DIFFICULTIES OF HOUSEKEEPING IN COLOMBIA.

1. A miniature water jar ; they hold several gallons and are carried on the head to the fountains.
2. Water bottle for the table, smallest size.
3. Miniature cooking vessel.

SINCE returning to the homeland I have been impressed anew with the difference between housekeeping in this country and in Colombia. In our good Keystone State one sees groceries, meats, dry goods, all brought to the door, neatly wrapped in paper, and one's thoughts go back to Colombia, where not only is it necessary to carry home or, if it is heavy, hire some one to carry everything, but a vessel or basket or paper must be provided by the purchaser, as no butcher or grocer gives either.

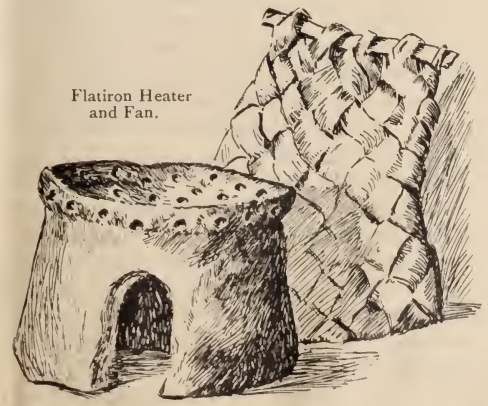
Here we have convenient cooking stoves, with hot and cold water and improved utensils, everything to make housekeeping easy. In Colombia the housekeeper gets up in the morning and makes or directs the making of chocolate for the family, which is served with a little bread. The working classes drink it from a calabash. In the State of Antioqua, where we live, a small bellows for fanning the flame is fitted to a leather vessel containing charcoal, upon which is prepared the *desayuno* or first breakfast. Many families do not have even this convenience, but have to build a fire on a stone or brick platform which serves as a fireplace, or even on the mud floor of the kitchen. When the bellows arrangement is not used, it is necessary to blow with the mouth or with a fan made of palm leaf or some other plant. This operation sends clouds of ashes from the wood or charcoal all over the kitchen. After *desayuno*, at 7.30 A. M. the missionary wife goes into the schoolroom, while Sara, the little Indian woman, who helps in the house and has been with us about four years, washes the cups and saucers and then quietly takes the bucket and goes for the milk. This reminds one of Colombian milking. It is done but once a day, in the morning. The calf is first allowed to suck a little so as to coax the cow to let down her milk. She is tied by one hind leg to a post while, with one hand, the milk is drawn into a calabash. Sara returns at her leisure with the milk, then goes to the meat shop, which errand occupies from one half to a whole hour. When she comes back she starts the fire, and preparations for breakfast begin. The fire is made with charcoal on a brick fireplace, the ashes flying as the fan is used. Breakfast consists of fried plantains, rice and meat.



Slipper made by women and girls from a fibrous plant.

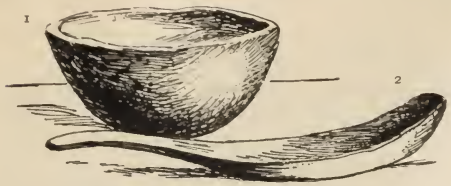
The school children go home to breakfast and the meal is served at about 10.30. Now the missionary wife has till 11.30 to attend to such parts of her housekeeping as she cannot leave to other hands.

Then the missionary goes into the school, and Sara washes the breakfast dishes and makes a fire in a sort of brick stove. Sometimes the wood is green and takes a long time to get to burning. She brings out the cooking pots, which are of burnt clay and are easily



Flatiron Heater and Fan.

broken, and dinner is begun in the primitive cooking place. Potatoes and other vegetables are pared, the parings dropping on the



1. Used for roasting coffee and chocolate bean.
2. Section of a calabash, serves for knife, fork and spoon with the poor.

floor, perhaps to remain there until the next day. The missionary's help does not like being required to sweep up several times a day, and to wash out the dinner pots after each meal is to her mind a superfluous expenditure of energy. Sara told us that before she came to our house she combed her hair but once a week and considered it a waste of time to comb it every day as we required.

The washing is taken to a stream where the clothes are beaten on stones. They come back white and clean, but often minus buttons. Ironing is done with old-fashioned flat-irons, which are heated on a burnt clay contrivance, one and a half feet high, cylindrical, with holes in the flat top and a large opening in the side. On top charcoal is placed and, by the help of a fan at the side door, is made to burn. Venders of hot meals use this same antiquated arrangement in the market place.

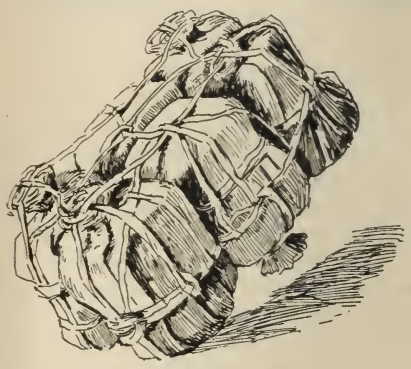
Charcoal is sometimes bought in stores, sometimes from women at the door. They come several miles from the mountains, carrying sacks of it on their heads. Wood is brought in the same way, but a man carries his load on the back instead of the head.

Salt is bought in packages wrapped in leaves. Each beast carries twelve packages, for a load, six on either side. Salt is produced from salt springs. Women usually superintend the evaporating. It is mixed with a great deal of earth and is one of the dearest articles of general consumption.

Missionaries have little time for housekeeping, and must therefore employ help.

The school in Medellin has enrolled one hundred and ten pupils this year.

Lillie Touzeau.



Salt. Half a Mule Load.

ONE MABEA MAN.

A FEW lines about one Mabea man. I am sorry there are so few like him. Ngali is of medium height, heavy set, an African in physical appearance in every sense of the term; one of the men who carried me in a hammock from Efulen last December.

He is one of the two Mabea men, so far as I know, that have tried "to honor God with their substance." One day, when he had been paid for carrying a load, he handed Mrs. Roberts a mark, saying that was Ngali's part for the Lord. It was paid with great joy, judging from his actions.

One day we were at Beka, about three miles from the beach, and needed a man for Mrs. Roberts' hammock. He helped to carry it to the next town and I offered to pay him. "No," he expected pay when he did regular work, but he wanted to do that to show he was glad that somebody had come to tell them of Christ.

He manifested an interest in the meeting-house at Beka from the first. When they were putting up the pole frame I passed there one day and found him working on it alone, as he had worked several days alone on the bush road from Beka to the river. He cut two blocks of wood for seats, one for his wife and one for himself, over in the amen corner; and it seems as if somebody is gone when Ngali is not there to use it. The effort to get the people to support their own school has proved a failure so far, so they have not had any school, as much as they have asked for it. But the two weeks when the trial was made, Ngali was there doing his best. Some of the other men thought they were too big to go to school with small boys.

He went with me on one of the trips up the Lobe River. We had meeting in the evening in the palaver-house, where we slept. After the meeting I was outside talking with some one, and when I went back Ngali was talking with some women and children and

I sat down to get the benefit of it. He went over, from the first, the lessons we had in Sunday-school—that Christ came to this world as a little child; that angels told the shepherds of His birth, and wise men came and offered gifts; that God loved us in giving us His Son, who became poor that we, through His poverty, might be rich. He told of Simeon and Anna and of Herod. When he finished there, he went to another corner of the palaver-house and taught some boys John 3:16. The next morning he was up early, supposed to be praying to himself, but I could not help but hear. God's blessing was asked for us all. The next day as he was steering the canoe he was trying to learn one of the few Bible verses translated into Mabea—"and in His law doth he meditate day and night."

He is industrious enough to be building himself a good house, and often asks about the pictures he wants to hang on the walls. He is head man of his village, and he, with some of the others, have about three-fourths of the bush path made from their village to the meeting-house, so that when a rainy Sunday comes they can go and not get soaking wet from the bush.

With all his faults and mistakes, I do thank God for Ngali's life and for the encouragement he has been. May the Holy Spirit lead him and many others of the Mabea people into a real acquaintance with Him.

Oscar Roberts.

PIOUS SOLICITUDE FOR THE SOULS OF MISSIONARIES.

"Do the people care whether *you* are saved or lost?" Again and again we have put the question to our missionary friends from many countries. Rarely do we receive even a qualified affirmative. "They *never* showed any care for our souls, and I never thought of it before, it was so unlikely," was the answer, recently, from one just returned from South America. Others have said the same. On the other hand, the exceptions which have come to our knowledge are exceedingly interesting.

Mrs. Wm. S. Nelson, of Tripoli, Syria, wrote two or three years ago as follows:

"I was inexpressibly touched by the oldest priest (Maronite) of the village. He is very nice, and usually comes in every evening for a few moments. One evening he was evidently in great distress. On being asked the cause he replied: 'Oh, my daughter, my soul is sad, and unto death on your account!' Somewhat, alarmed I said, 'Why, what is the reason?' 'Oh,' said he, with genuine tears of grief rolling down his cheeks, 'Can it be that our Khowaja (gentleman) will be lost? And yet it cannot be that he is right. In all my life, and I am two-and-seventy years old now, I never heard of his doctrines. Woe! woe! Will he be lost?' Then he went on to eulogize the gentleman in question, of whom the old priest seems very fond, but moaned again over the thought that he is a follower of a false religion. Turning to my Bible I read him some verses, closing with 'Believe on the Lord Jesus Christ and thou shalt be saved,' and I said, 'Mr. Nelson does believe on the Lord, so comfort your heart. God's promises never fail.' He went off murmuring, 'I will pray to the Virgin every day and see if I can appease her wrath for your neglect of her. Yes, every day I will pray for you both.'

"In the sight of the old man's genuine sorrow over what he considered error, I felt condemned. How many times have I shed tears over those whom I know to be all wrong and getting farther and farther away from God?"

Repeatedly, the Mussulman women of Persia have shown a touching concern for Dr. Mary Bradford. One said: "We like you very much, but there is just one thing you lack. Say over the words of our creed and you will be a Mussulman and that is all you need." A young Mohammedan, discussing with Mrs. Hawkes at Hamadan, said it is written in their books that another prophet must come. "Then," he added, "all the world will be converted, and *you* will come in."

Another instance was communicated as follows, by the late Rev. Albert Whiting from Nanking, China, in 1876:

"Our relations with Mohammedans here are quite interesting. They wish me to forsake my errors and embrace their faith. No Christian ever talked to me so earnestly or with such an apparent sense of his own responsibility in the sight of God as one of them while calling here. He showed an earnestness worthy of a Moody. He was sorry that while I believed so much of the true religion, I had come so far, at great expense, to teach others, and am yet in error myself. His father is said to have become insane on the subject of religion."

GUATEMALA.

Mrs. Gates wrote from Guatemala City, October 8, 1895:

. . . The best way to take a change is, I find, not to take a change of location, for there is no better climate in the republic than that afforded by the capital, but to take a change of work. Occasionally I have found rest in the calm, unexciting employment of sweeping and washing dishes. I assure you it has been actual rest. When the brain is heated and tired there is nothing so good as putting the hands into hot soapsuds. Then, again, I have taken music lessons to rest my heart. And you wonder why my heart should need a rest? If you lived in Guatemala long you would understand. I cannot live entirely for my own home. God does not wish me to do that, and when I mingle with the outside world I am grieved constantly, for the people are so bad; not only natives, but foreigners.

Saturday I went to call on the wife of my singing teacher at the National Conservatory of Music. There was some little consternation in the building because a few moments, or perhaps an hour before, the secretary had been shot dead by one of the pupils. The bullet lodged in the chest and he died immediately. They had been having a few "words." It is said that the assassin is from a moneyed family and will probably receive no punishment. A very respectable Roman Catholic lady told me not long ago that in their religion the woman was condemned if she fell into the sin of adultery, but men could do as they pleased—in fact, it was rather expected of them. Then I said, "If that is according to your religion it does not hurt you when your husband is not true to you." "Oh, yes," she said, "It hurts me just the same." . . . I have read of the sufferings of women of the East, but I do not see how they can suffer more than the women of Central America. And there are some who come down here from the United States and forget the pure customs of their own country and fall into the scandalous ways here.

You do not know what a comfort it is to me to have my mother* with me. She is content to remain some little time, because she sees how much I need her.

AFRICA.

GLAD TO BE "ON THE GROUND."

Mrs. Gault wrote to the Editor of Woman's Work from Batanga, October 14, 1895:

Since you have gone into your new quarters I don't know how you look. I have many times thought about you in your old room at "53 Fifth Ave,"

Up above the world so high,
Like a diamond in the sky.

Now I suppose you are higher than ever, up in the eighth story of the new building. I wonder if it would not be good for us if we could occasionally ascend to the sixth or seventh story and get away from the sights and sounds below? But we are very thankful to be able to be "On the Ground" and among the people.

Here at Batanga we are having the rainy season. When the rain and clouds pass off the atmosphere is clear and we enjoy beautiful sunsets and the reflections from the clouds on the wide expanse of sea spread before us. We also have, in this season, good views of Kamerun Mountain peak and Fernando Po peak and island. One morning I looked out about 5.30 A. M. and the full moon was hanging over the sea in the west about one hour before setting, and in the east Venus shone as the morning star.

To-morrow we go to Kribi, nine miles north of this place. Mr. Gault will administer the sacraments. This will be the fourth visit which Harry and I have made with Mr. G. to that place. We have come to feel at home there and have good friends among the people. We have comfortable quarters in Elder Upĕka's house. There are four rooms and he lets us have two of them. The walls are of bark and the earthen floor is hardened with clay; as they do their cooking in another house we have no smoke. The church is a short distance from the house, nearer to the sea and on

* Mrs. Fitch. *See* letter in August issue.

a very windy elevation. The German Catholics are there, and one of their new buildings is not far from our church. A short time ago Elder Upĕka opened a day school in the church and, we hear, has good success. He has been a sort of pastor to this flock and done good work without salary until the school was opened.

THE MEDICAL SIDE.

This afternoon I had a nice little meeting in the hospital. There were about twenty persons present, most of them having come from the towns for the evening treatment. Of in-patients, one is a young man who is a church member. I am glad if he has a good hope of eternal life, for his prospects for long life here are small. He has a cough and, to-day, no voice. His wife is a healthy, cheerful-looking woman who sits by to wait upon him. Another patient is a little woman with a wretchedly thin body and a very sore foot. Another is a pleasant-faced young man from Evuně who reads and speaks Benga; he is not a Christian.

Some of the people with whom we have come in touch through the hospital work have been real heathen, who, perhaps, could scarcely have been coaxed inside a church. As Mrs. Roberts moves among them in her gentle way and patiently superintends the boys who assist her, with her own hands dressing loathsome sores, she shows them the Christ spirit and how Christ will heal their sin-sick souls if they will only come to Him as they come to her, and have faith in His cleansing blood as they trust her skill and medicine. I am thankful to have even a little share in this part of the work. We do not have to wait long for part of our reward, for we are prayed for. "Mamma Roberts," especially has a frequent place in the petitions of the Christians. An elder of the church, praying, at one time said: "It is not Mamma Roberts; it is not the medicine (that heals); it is the power of God." This whole question of healing of the body so well illustrates the spiritual part of our work, it would seem that they ought always to go hand in hand.

INDIA.

FROM THE HIMALAYAH SLOPES.

DR. MAUD ALLEN, who went out eleven months before, wrote from LANDOUR, August 10, 1895:

I just thought that you would like to have a letter from the happiest person in India. I have so much to be thankful for and am surrounded with so many blessings! In the first place I am well. I was not sick in Lodiana, but we had month after month of hot weather, and as soon as I reached Landour I felt like another person. Here it is almost chilly. I am wearing winter flannels and woolen dresses in the house. . . . I am reading with a Munshi each day and taking writing lessons in Urdu. I have never enjoyed my language study so much. I soon commence language No. 3—Punjabi. Last, but not least, among the things that make me happy is the thought of the work before me. I am getting anxious to take up my more active work.

But I have not yet told you how I came to the hills. I came from Lodiana by train as far as Saharanpur, in what is called the "Ladies' Reserve"—it is distinctly marked so over the entrance and no men ever come in. In the place of the middle windows were frames filled in with a kind of dried grass, which turn around like a wheel, dipping below into a trough of water. The air passing through the wet *tatters* is perceptibly cooled. Arriving at Saharanpur about eight o'clock in the evening, I was met at the depot by Dr. Lucas, who had engaged a *dak-gari* for me, on which—while I was eating my dinner—he saw my baggage properly loaded. The *dak-gari* is simply an oblong box on four wheels. I had my bedding spread out on the bottom and laid me down for a 49 miles ride. It was a beautiful moonlight night. In the morning we were in sight of the mountains, their sides covered with ferns and mosses. Every little while we changed horses, usually having three.

We reached Dehra, which is in the valley between two ranges, in the morning, and I stopped at the school there for about an hour and a half. Six miles more brought me to the foot of the Himalayas, where I was met by coolies with a *dandy*. It reminds me of a little canoe; is carried by four men, the poles, which pass through loops at each end, resting on their shoulders. I wish I could give you some idea of the steep, rocky paths we went up. Everything is carried by coolies, or on the backs of donkeys or ponies. The ascent is 4,200 feet in eight miles. . . . We reached Upper Woodstock,—7,000 feet above sea level,—about three o'clock P.M. I had not been in the mountains twenty-four hours when I received an invitation to join the Christian Endeavor Society in the Union Church.

TRANSFERRED.

I have received a letter from Miss Wherry telling me to have a good time and get strong, for there will be lots of work for me to do this winter in Jagraon. I am to remain there with her, instead of going to Allahabad. I think it is a more desirable place for missionary work. It is true that Jagraon can scarcely be compared with Allahabad, which is a beautiful city with several thousand English inhabitants, parks, stores, churches, entertainments; while Jagraon is a dirty village, with not even an English inhabitant besides ourselves: but, in large centers, people are frequently prejudiced against Christianity by the conduct of its supposed representatives from Christian lands. Work is more promising in fresh fields. People become Gospel-hardened here as well as in America. I was just saying the other day that if I had my choice I don't know of a place to which I would rather go than to Jagraon. We shall use that as a center from which to work in other villages. Miss Wherry has had no associate in Jagraon, and she and her native helpers

have met some opposition from the men. But we are hoping that the medical work will give the women an excuse to come to us. Next winter I hope to be right in the midst of real work.

JAPAN.

GIRLS' SCHOOL.

MISS BIGELOW wrote from YAMAGUCHI, October 22, 1895:

Our school has had a kaleidoscope of teachers from the beginning. The one longest here, a middle-aged man, taught Chinese literature. He professed Christianity while here and was baptized. He had the offer of a situation with larger salary and left us suddenly in the middle of the year, has given up Christianity and asked to have his name taken off the church roll.

I had to revise the curriculum before vacation, and I knew that if I did not find a good teacher it would be almost useless to open school this fall. I wanted a teacher of English translation and natural science, a person of experience and a Christian, and if a man, a married man. I had applications from boys, from two men who wanted fifty yen a month (the whole expenses of our little school do not much exceed that), but at length I found a man of family, a Christian, who was willing to come into the country for twenty yen a month. Yamaguchi is so far away from Tokyo, which is the center of the Universe, that people often are not willing to come here. After I came back in September there was the daily programme to be made out. It would not seem a difficult matter for a school of seventeen scholars, but when you think that each girl has seven studies besides sewing, embroidery, vocal music, Japanese penmanship, painting, etiquette and calisthenics, you can see what a problem it is. The school had the habit of having one hour recitation periods. The teachers always stopped to drink tea between and wasted time. Now I have arranged forty-minute recitation periods, with a short recess in the middle of the forenoon. We begin at 8:20. Every one who visits the school likes our opening exercises. They are entirely in Japanese. We first rise and chant the Lord's Prayer, then repeat a psalm in concert, chant the "Gloria," responsive Bible-reading, prayer, a hymn, then a lecture. Every week Mr. Ayres lectures one day on Church History, Mr. Hattori (pastor of the church) one morning on Natural Theology, Mr. Curtis one morning on Biographies of eminent men. One morning the girls read from the newspapers and they have had a weekly talk on Physiology.

FOSTERING DOMESTICITY.

The girls learn to make their own clothes and embroidery; also spinning and weaving. All the farmers' wives about here raise cotton and weave their own garments and many of the women in town raise silk worms and make their own silk garments. The girls assist in cooking their own meals and will learn to make bread. The matron has learned in my kitchen and I am having a tin oven made that can be used in any Japanese kitchen. It is much better for them to use such utensils as they will have in their own homes. The girls do all the house-work except what is done by one servant. Yamaguchi people are very old fashioned and think more of having their daughters know how to work than anything else. We try to teach them all that a woman should know. We have Bible classes twice a week in Japanese. On Friday afternoon is school prayer-meeting.

Mr. Ayres and Mr. Hattori are Advisory Committee and I am Acting Principal. There is a matron, this new translation teacher, two old men who teach the classics of China and Japan, Mr. Ayres' personal teacher, who gives an hour every day, the painting teacher (a fine artist) who comes twice a week, and the old lady who teaches the *koto*, a Japanese musical instrument, and Mrs. Ayres teaches instrumental music. I teach four hours a day besides calisthenics.

There are twelve boarding pupils; half are self-supporting, others in part. Seven are Christians; five were baptized last spring. The Christian girls help in four Sunday-schools. It is my aim to have a Sunday-school in every preaching place. If Miss Babbitt* comes what a lot of things can be done! God grant us wisdom and health to do His work in His way.

DEATH OF MR. WOODHULL.

MRS. MCCAULEY wrote from TOKYO, Nov. 15, 1895:

You will have heard ere this of the loss which the Mission, we all, and Japan more than we, have sustained in the death of Mr. Woodhull. He was ill in the home of Mr. Landis, a Seminary classmate. Mrs. Woodhull, for two weeks before his death, was also needing a nurse constantly. She was not able to be up when he died. The afternoon before we had her wrapped up in an easy chair and carried to his bedside, and he told her what to do after he went Home and about the future for the children. She never saw him again. . . . He was a strong, active man, seemingly fitted in every way to endure hardship and brave all the privations of country touring.

We have just had a pleasant and profitable time in the country visiting churches, stations, distributing tracts and portions of Scripture. I left a roll of pictures to be used with Sunday-school lessons at each of the stations. Four persons received baptism. The women seemed delighted to have a woman talk to them. Two have been hopefully converted from the meeting for mothers here in Tokyo during the last year.

At the "great woman's prayer-meeting" held last month, three hundred women were in session from nine in the morning till four in the afternoon. Prayers and short, pointed addresses followed each other quick and fast—earnest appeals; sweet, assuring testimony. I am sure all who attended went away strengthened.

* She has arrived at Yamaguchi.

Miss Leete wrote from the Joshi Gakuin, Tokyo, September 30, 1895:

The present Minister of Education has come out in a very decided manner advocating a broader education for boys and a higher one for girls; exhorts the Japanese to remember if they wish to keep, as they have honorably won, their place in "the family of nations" thay must no longer say *Yamato damashii*—spirit of *old* Japan. He calls their attention to the fact that while Japan has made rapid strides in the last twenty-five years other countries have done the same, especially in the education of women; that mothers as well as fathers must be educated; that the youth of both sexes would be "makers" of the 19th century. He also advocates, in view of mixed residences and of going abroad, the necessity of foreign languages. Such words coming from one of his station and rank must have influence. The press all over the country is copying these remarks. Count Oyama, Minister of the Navy, is also coming out strongly in the press for education of women. His record during the war cannot but make his articles have weight. His wife was educated in America.

Two daughters of Governors have entered our school within a few weeks. One had a sister here in former years; the pendulum is swinging back.

PERSIA.

Mrs. J. H. Shedd of Oroomiah writes to a friend:

The convention held by the lakeside (Oroomiah Lake) in August was delightful, and those who were present have come home much revived. We feel the influence in our weekly prayer-meeting now held in our sitting room. I think having the meeting in the brightly lighted room, with comfortable places to sit, attracts the people, who all come in very promptly. We have decided to keep it up during the winter for the families, teachers, servants and others, distinct from the college meetings. I think instead of our usual women's Friday prayer-meeting I will, this winter, have a class with the women of our yards, the teachers' wives, etc. They ought to keep up their habits of study and reading, and it will be a pleasure to me to help them as long as I remain here. There are compensations in growing old. People are so very kind and thoughtful, and it seems to me they always turn their best side to me. Probably, if I am spared, next summer I shall return to America. . . .

HELP THE HOSPITAL.

There is no place, I believe, where the reduction which comes upon our station is more harmful than in the hospital work. This hospital is known far and wide and no other part of our work reaches those outside the Christian sects so fully as the medical service. There are people here now from Van, Tiary and Tkhoma. It looks as if places which have been closed to all evangelical effort will be opened by this influence, as those who have come now are the principal men of those districts. Cannot some good people be induced to give of their abundance to this work? I believe $300 or $400 could not be better bestowed than on this institution. Our whole station feel the same way and we talked of exempting the hospital from reduction, but it seemed impossible. The reduction is so large that it requires great effort to adjust it. I wish that instead of reducing the hospital allowance it could be increased. After doing all that is possible to make it self-supporting, there is a wide margin which must be filled if we make it as efficient as it ought to be. Dr. Cochran's influence is very great and increasing. . . I am praying that somebody may be aroused to send help to the hospital.

Miss Mary Van Duzee wrote from Oroomiah, October 4, 1895:

We are longing to see some of the Jews come out boldly and confess Christ. Last Saturday was their Atonement Day and I went over expecting to have better opportunities than usual with the women, but they all looked at me strangely and there was such a lack of cordiality that I could not imagine what had happened. A day or two after I learned that Atonement Day was considered so holy that it was a sin for them to talk in the Turkish, and with me they have no other means of communication. The women dared not invite me in. It seems they had sent me word beforehand to please not come on that day, but the word failed to reach me.

I had a pleasant summer with plenty of variety, a few days in the college, then a few at my home in the city, then two or three in a village and occasionally a day or two at Seir with Mrs. Shedd, thus giving me the opportunity of keeping hold of my work while having all the change I needed.

CHINA.

Dr. Anna Larsen wrote from Ichowfu, August 14, 1895:

Dr. Johnson went as medical attendant to ex-Secretary Foster, who accompanied Lord Li Hung Chang to hand over Formosa to the Japanese. Mr. Foster did not want to go to Formosa without a doctor and, as Dr. Johnson was the only one available here, the Mission thought best for him to go. He was back in Shanghai in five days. Lord Li made him a present of $200 (Mexican) to be used in any way he liked. Dr. Johnson has asked permission to use it for the new hospital here. I hope it will be granted.

We had more patients during the month of July than we ever had before, averaging fifty a day, including both men and women. I have had a woman who has stayed at an inn for about a month with a niece, whom she brought about eighty miles for treatment. I am glad to say that the child improved very much, and may get entirely well, if she is careful.

HOME DEPARTMENT

PROGRAMME FOR FEBRUARY MEETING—CHINA.

HYMN.—"Go Preach My Gospel."

SCRIPTURE.—Is. 49:1–12.

PRAYER.—For China; for our missionaries there; for Chinese Christians.

REPORTS.—By Secretary. By Treasurer. By Secretary of Literature.

OFFERING.—Topic announced.

QUESTIONS.[1]—

1. How many people are there in the Chinese Empire?
2. How many Chinese are estimated to die every day?
3. What bad and what good results followed the wars of 1840 and 1861?
4. What is the significance of the plaited queue, and why are the Chinese in this country unwilling to part with it?

PAPERS (2 min. each).—
1. Confucianism.
2. Buddhism.
3. Taoism.

QUESTIONS.[1]—

5. When did the Roman Catholics enter China, and what has been the result of their work?
6. Who was the first Protestant missionary to China; when, and by whom sent? What was his great work?

PAPER (3 min.).—Roll-call of missionaries and their stations in China.

PAPER (10 min.).—What our Church is doing in China.

PRAYER.—For all nations; for Missionary Societies; for the *four hundred thousand* women in the Presbyterian Church of America who are not identified with the great work of Missions.

EXAMINATION OF PICTURES, AND SOCIAL HOUR.—

Cut illustrations of Chinese customs or scenes from back numbers of magazines; paste them on a sheet of pasteboard. They will be found helpful and may be preserved for future use.

Parkville, Mo. (*Mrs. Howard B.*) *Lucy H. McAfee.*

[1] *Questions and Answers for Mission Bands and Circles* (China). If you do not have these valuable little books, send to your Board Rooms for them (five cents each). You will need the one on China, only, for this exercise.

A LONG ISLAND MISSIONARY SOCIETY, EIGHTY YEARS OLD.

WHEN men pause in the onward march of affairs to trace the beginnings of a movement, it is always an indication that it has won permanence and a deeply rooted place in the hearts of its espousers.

An occasion unique in religious and social life was the celebration of the Eightieth Anniversary of the Woman's Missionary Society of the Presbyterian Church of Bridgehampton, N. Y.

We have been accustomed to think that such organizations have all sprung into being within the last quarter of a century. Turning the leaves of a time-stained record book, we find that the women of this church awoke to their duty and privilege as early as 1815. The same year, to quote from the Pastor's address on this late anniversary occasion, saw the Treaty of Peace arranged between the United States and Great Britain; the campaign opened under Napoleon, which ended at Waterloo; and the formation of the Holy Alliance. These movements were recognized as of world-wide import, but who could then foresee or now can measure the influence of this small band of Christian women?

Their avowed object was "to edify or upbuild ourselves in the Christian life, and to educate pious youth for the Gospel ministry." Their original name, "The Religious Female Cent Society," was altered in 1837 to "The Female Benevolent Society," and the constitution was also modified, so that funds should be appropriated to "missionary and such other charitable purposes as a majority think best." The records are unbroken from April 5, 1815, to Sept. 19, 1844, though the last three entries are the minutes of annual

meetings only. Between 1844 and 1873, when our present Woman's Missionary Society was organized, there are no records; but benevolent work was carried on by the same members in the interval, and it is the impression of elderly ladies that the organization was never entirely defunct. The last entry in the secretary's old book was made by Mrs. Reilley (then Miss Corwith) and the first entry in our present society record was made by her. The list of the thirty-three original members is still extant and their very names are repeated in the generation of to-day, among those who are most devoted to the cause of modern missions. Surely they have felt the sacredness of the charge left by these pioneers: "Ye who come after us, remember that this work was commenced for the glory of God and the good of souls."

Meetings were at first held once in six weeks, but, gradually, with less frequency. They opened and closed with prayer, offered, I suspect, by the ministers who fostered the society. The first pastor was Dr. Aaron Woolworth and, later, Rev. Amzi Francis. Their "exercises" consisted of extracts read from the *Religious Intelligencer*, *Panoplist*, and later the *Missionary Herald* and *Sailors' Magazine*. These quaint phrases occur frequently in the minutes: "Much refreshing Christian conference," "Sisterly affection and communion," "an affecting season," &c., and, in at least three instances, events are commemorated by an original poem. Their offerings (one cent a week from each member) were at first all sent to the Educational Fund of L. I. Presbytery. Later, a part ($15 yearly) went to the American Board, and the Seaman's Friend Society was sometimes a beneficiary. One year, a few dollars were appropriated to the purchase of books "to add to our own little library," which was placed in the church, and a librarian was appointed.

In 1838 the membership reached ninety-five, yet only fourteen attended the meeting. Our present auxiliary numbers about one hundred. In 1839 sewing was introduced into the society, and, thereafter, the minister's prayers, extracts from the *Herald* and *Sailors' Magazine*, the women's needles and appropriate hymns, and "conversation" make up the minutes of the meeting.

Could the founders have seen that, three generations later, their work would still live and be loved and cherished by their descendants, another note of gladness would have rung in their parting song of triumph, as time faded from their horizon and eternity dawned upon their sight.

The anniversary was made the occasion of a gift of $130 from the present missionary society, twenty dollars being appropriated to the purchase of a seamen's library, and the remainder divided between medical mission work and the Gallup Memorial fund.

E. C. H.

THE above account of the Bridgehampton Society whets the appetite. We should be grateful for information of other pioneers which have never been reported in our pages.

In *Life and Light for Woman*, January, 1895, a delightful article appeared entitled, "Consider the Days of Old." It gives glimpses of several early New England Societies and one, that at South Preston, Conn., is particularly reported. It was organized April, 1813, met eleven times a year for eleven years, and was composed of thirty-five members—this in a country church which, in 1808, is known to have had only twenty-eight members. The records show that seventeen women were accustomed to lead in prayer in the South Preston Society. The whole article may be obtained by ordering the magazine from No. 1 Congregational House, Boston, Mass. Price 5 cents.

THE HOMES FOR MISSIONARY CHILDREN.

[In connection with the Board of Foreign Missions.]

A MISSIONARY mother, with a son to leave in this country, has been looking over the "Livingstone Home" at Wooster, Ohio. She finds it "just as perfect as can be," and says: "It solves my greatest earthly care as by magic. Had we had such establishments twenty years ago, many a missionary family having no relatives with whom to entrust their children, could have remained on the field. My boy is charmed with the University, the chapel and the country-like appearance of Wooster. I can return to India and feel that he is as safe as with me."

ANSWER TO PUZZLE in December issue.—Paul, Happer, Carey, Shedd, Paton, Nassau, Livingstone.

AN EXCEPTIONAL SOURCE.

One day in September last, a contribution was made to the treasury of the New York Women's Board under very exceptional circumstances. A letter from Staten Island inclosed one dollar and contained the following explanation:

"An intoxicated man, standing outside a drinking place, well-dressed, but not able to walk straight, insisted upon giving this dollar. When asked whether he would like it used for Home or Foreign Missions he replied, 'Foreign.' He spoke intelligently of China and the tears came to his eyes. This is sent as it came from his hand, and the soiled paper with his name, which he could not write straight. Though in an intoxicated state he was very desirous to have it taken from his handful of bills, and another man standing near said, 'Yes, he should be allowed to give it,' so that I could not refuse to take it. God alone knows the history of it and how it may be used to help in saving souls."

And may the giver himself be thrice blessed through reclamation to a sane, healthful and Christian life.

HIS JEWELS.

"And they shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels."

In the famed Taj Mahal, Love's memorial fair,
Countless gems may be seen, set with skill strange and rare.
Over two hundred years have sped on in their flight,
They are gleaming there still, and their lines are as bright
As when brought by a monarch, with splendor to grace
This tomb that enshrined a fair woman's sweet face,
And a love that was deathless, evoked by the spell
Of a beautiful soul in its exquisite shell.
'Neath the sheen of the jewels she slumbered serene
And the price of a kingdom in flowers might be seen.

Yet what is the value of earth's fairest gems,
That sparkle and glow in its kings' diadems,
Compared with the worth of the gems that will fling
Their radiance soft from the brow of our King?
That will shine like the stars and His bright crown adorn
When He comes for His own in Eternity's morn?
And gleaming among them in beauty that day
These gems from all nations, a wondrous array,
Will be found many trophies from hamlet and waste
Whose lustre may back to our missions be traced.

To the workers who toil in the heat of the sun
The reward will be sweet when, the victory won
And their work all completed, in gladness they hear
From the lips of the Master the welcome so dear,
"Come, ye blessed of God, in My presence to be;
I was sick and in prison, ye visited Me;
I was hungry and homeless, ye gave of your store,
My shame and My suffering ye steadfastly bore.
Inasmuch as ye did it My brethren to cheer
Ye did it for Me, ye have ever held dear."

Mattie P. Halsey.

From Schenectady, N. Y., comes the account of a Missionary Post Office in the Junior Christian Endeavor Society:

"When we find anything especially bright and interesting we can cut it out or copy it and send through the office to our chairman.

"A capital idea. We will have two post offices; one downtown for the downtown Juniors and one uptown for the rest of us, and my side window in our dining room will be the spot for the uptown folk, and perhaps Katie will let us have the other one at her home. So it was settled, and at once a large cracker box was fitted up with a slit in the top for the mail, and a stout cord fastened it securely to the window ledge.

"It was well the office was not open every day in the week, for the very first day the superintendent received no less than twenty letters and many excellent items concerning South America.

"Many steps are saved. Often, there reaches the superintendent precious little missives which tell how the dear friend Jesus has helped one of His lambs over some dark place."

BOOKS RECEIVED.

Persian Life and Customs. By Rev. S. G. Wilson, M.A. (Fleming H. Revell Company.) 332 pp., cloth, illustrated. $1.75.

Our readers have been accustomed to see Mr. Wilson's letters during the fifteen years he has been a missionary in Tabriz, many heard him speak during his furlough last year, and no class of persons is better prepared to read his book with appreciation. We shall find many pages filling up the gaps in our knowledge, and information about Persia in missionary magazines will become more intelligible after reading this. But it is not addressed chiefly to a "missionary" audience. It is a popular book for the general public. The subjects discussed are many-sided—social, historical, religious—with incidents humorous and pathetic; all treated with such intelligence and thoroughness as are possible only to one long resident in this deeply interesting country. We want to thank Mr. Wilson for two chapters on the unhackneyed route which we travel with him before he introduces us to Tabriz. He takes us as far East, only, as the Capital. There is a good map.

Missionary Memorials. By William Rankin. (Presbyterian Board of Publication.)

This compilation is by one who needs no introduction to Presbyterians. It is really a necrological record of the Board of Foreign Missions. "Memorials," longer or shorter, of about two hundred and fifty missionaries, besides officers of the Board and some Native workers, are here arranged in alphabetical order. They have appeared in various publications and were written by many different pens. The latest death recorded is that of Dr. Good, one year ago. The introduction is by Rev. John C. Lowrie, D.D.

From Far Formosa. By George Leslie Mackay, D.D. Edited by Rev. J. A. Macdonald. (Fleming H. Revell Company.) 346 pp., cloth, ill'd. $2.

Dr. Mackay is truly styled in the editor's introduction, "the missionary hero of the Presbyterian Church in Canada." He is the first man they sent to the foreign field. He was graduated at Princeton Seminary in 1870, and two years after went single-handed to North Formosa, where he has had the advantage as well as burden of a field entirely to himself. He has been permitted to reap a great harvest. This volume contains chapters on the geology, botany and animal life of Formosa, but it is when the reader gets into "Beginnings of Mission Work," the human life of the island, the mobs around Dr. Mackay and his holy boldness in facing them, that time slips away unnoticed. To many of us, there is the attraction of novelty in this Formosa story, and the cuts and maps are fine.

The Diary of a Japanese Convert. By Kanzo Uchimura. (Fleming H. Revell Company.) $1.

It is quite a feat for a Japanese young man to write a book in such understandable, though far from pure, English, and there is much in his no doubt honest portrayal of soul travail from heathenism to a clear assurance of faith in Christ which every warm Christian heart will sympathize with and admire. There are passages which show fineness of nature and acumen, and one is glad to see a just appreciation of the author's benefactor, Rev. Julius Seelye, D.D. But the conceit of young Japan is prominent. By his own story, it is evident that Mr. Uchimura left Japan without any particular call to do so, taxing his family for the purpose, and came to this country, where he was well treated, receiving wages for respectable work and gifts of money from high-minded people when he was in college. His stay in America is now further made a source of income from English-speaking people, by this book. He, an Asiatic, a mere student, with small previous experience of life, who spent only three and a half years in this country, presumes to interpret American life and to instruct our churches and ministers as no cultivated missionary to Japan would attempt to do in a residence under ten years, if ever.

The Cross in the Land of the Trident. By Harlan P. Beach. (Revell Company.)

Guidance in Prayer. (Pres. Bd. of Publication.)

SINCE LAST MONTH.

ARRIVALS.

November 13.—At San Francisco, Mrs. A. A. Fulton and five children, from Canton, China. Address, 1444 Twenty-fourth St., Ogden, Utah.

November 17.—At New York, Mrs. J. C. R. Ewing, from Lodiana, N. India. Address, Thorntown, Ind.

Miss Harriet Savage, from Dehra, N. India. Address, 115 N. 18th St., Philadelphia, Pa.

November 23.—At New York, Miss Agnes Orbison, from Saharanpur, N. India. Address, Bellefonte, Pa.

Dr. Mary J. Smith, from Teheran, Persia. Address, 119 Walnut St., Evansville, Ind.

Miss Anna Schenck, from Teheran. Address, Clifton Springs, N. Y.

November 30.—At New York, Mr. E. T. Allen, from Oroomiah, Persia. Address, 458 Quebec St., London, Ontario, Canada.

DEPARTURES.

November 13.—From New York, Miss Jennie Sherman, returning to W. India Mission.

November 30.—From New York, Rev. and Mrs. D. C. Montgomery, to Barranquilla, Colombia.

Miss Florence Smith, also to Barranquilla.

MARRIAGE.

December 3.—At Port Said, by Rev. W. W. Eddy of Beirût, Miss Anna French of the Methodist Mission, Nagasaki, Japan, to Mr. Edward G. Freyer of Beirût, Syria.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' meeting first Tuesday of the month, and prayer meeting third Tuesday, in the Assembly Room, each commencing at 11 A. M. Visitors welcome.

Week of Prayer.—Daily meetings in the Assembly Room, 1334 Chestnut street, January 6–11, inclusive, at three P.M. A list of topics for these meetings, with appropriate Scripture references, has been prepared by our Prayer Meeting Committee. Should any of our friends wish to follow the topics in their homes, or by special meetings in their auxiliaries, a copy will be furnished on receipt of postage. *Let all those* who are in or near Philadelphia please be present at as many of the meetings as possible.

DO NOT FORGET while in our churches we are helping to shake off the incubus of the debt of the Boards, that the *steady pledged work of our own Society* is going on as usual, and must be *fully supported* in order that a debt may not confront this Society at the close of the year.

THE RALLY of Mission Bands, Junior C. E. and Boys' Brigades on a recent Saturday afternoon, under the auspices of the Philadelphia Presbyterial Society, was largely attended, and Rev. B. C. Henry, D.D., found "good listeners" in both young and old as he told "How the boys and girls of China find the Way."

DO NOT DELAY until too late, as many did last year, to send for *The Year Book*, price 10 cents.

Life in Barranquilla, 2 cents each, 15 cents per dozen, proved so popular a leaflet that the first edition was rapidly exhausted. A fresh supply is now awaiting your orders.

OWING to disappointment in not receiving *Facts on Foreign Missions*, we refer our inquiring friends to W. B. Jacobs, 132 La Salle street, Chicago, Ill.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn Street, every Friday at 10 A.M. Visitors welcome.

WILL not our auxiliaries in places where there are other denominational societies, try the plan of having, once a year, a union meeting? It is helpful and stimulating to hear of the work done and planned for by others. In some places these are annual all-day meetings, and the work of each denomination is presented by its appointed leader in the hour or so allotted to her. The intermission for luncheon is a season of sociability. An evening meeting in some places might be best, getting out to it husbands and fathers to learn what "this woman's work" means. These are only suggestions thrown out, with the hope that many will attempt it. If once begun, a union meeting will become a custom. The Congregational, Baptist, Methodist, Presbyterian Woman's Boards, having headquarters here in Chicago, always hold an all-day Union Prayer Meeting during the week of prayer, the Reformed Episcopal ladies and the Friends also uniting with them.

THE helpful "Year Book," price only 10 cents, ought to be in the hands of every one who loves and prays for our missions. At least one copy should be ordered by every society in our bounds. We can pray so much more intelligently if we see before us names of persons as well as stations, schools and various kinds of work being done. Do not neglect sending, as many did last year, until the entire edition is exhausted.

WE have been having farewells with new missionaries *en route* for their fields. Miss Emma Silver and Miss Lindholm, who are stationed at Shanghai, Miss Florence Smith, Barranquilla, S. A., the *place* of which Mrs. Pond's little leaflet, *Life in Barranquilla* (price 2 cents), speaks so interestingly; and Rev. and Mrs. Chas. M. Spining, Copiapo, Chili. Mr. Spining seemed almost one of our own, for during his Theological Seminary life he often came in to our Friday meetings as well as at other times. These young people, all of whose names and stations are in the "Year Book," need special prayers upon their entrance into this new, untried work.

WE have now on hand the revised *Facts on Foreign Missions*, a pamphlet of over forty pages, packed full of matter, down to date, price 5 cents. Address W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. of 20th St., the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

THE first Wednesday in January falling on New Year's Day, the meeting will be postponed to January 8.

THERE is urgent need for a thoroughly trained missionary teacher in the Girls' Boarding School at Seoul, Korea. A young woman of devotion and capacity would find there a great field of usefulness. It is desirable that the need be supplied as soon as possible, the money requisite having already been raised. Applications should be made through Mrs. James S. Dennis, secretary of Foreign Missions Candidate Committee.

THE visit of Miss Holmes to Kentucky has elicited most cordial expressions both from the guest and the hostesses. The meetings held seem to have been usually very well attended, and we hope a permanently deeper interest in foreign missions will be the result. We trust that our Kentucky friends will feel, although somewhat distant from New York, that the interest of the Board in them is most cordial and the desire to help them most sincere. Kentucky has rich resources herself.

At the prayer-meeting on December 4, it was especially pleasant and opportune to welcome Mrs. Gerald F. Dale, Jr. As daughter of the Rev. Daniel Bliss, D.D., beloved president of the Syrian Protestant College, she has an hereditary interest and knowledge of the Eastern Question. Her tribute to the character of members of the churches connected with our mission was most touching. She instanced one poor woman whose stock of winter wheat had been brought to her on a Wednesday morning. To cure it for the winter required a long and tedious process. Yet, knowing that to do this between Thursday and Sunday would require the greatest exertion, she refused to commence her work on Wednesday lest she be too tired for the Wednesday evening prayer-meeting.

Mrs. Dale spoke of the intimate acquaintance with the Scriptures shown by children in the schools, although sometimes mistakes were made, as when a little girl reported Elijah as saying, "Cry aloud, for he is a god; he is talking or pursuing, or he has *gone to Marseilles*"—this latter place being the port for which Syrian emigrants embark and therefore familiar.

We would again press upon the attention of secretaries for Young People in our presbyterial societies the needs of the Junior C.E.'s. Can we not at our next Annual Meeting receive a report that every Junior Endeavor Society is well organized and contributing to Foreign Missions? Miss Denny's leaflet gives all needed information. Let this be the especial work for this winter. These children are our charge and need our fostering care.

We have added to our list of leaflets *Miss Bathsheba West's Endeavors, Mrs. Elmendorf's Good Day, Why Jennie Went*, price 2 cents each, 15 cents per dozen; *Conversion of Aunt Polly's Pocketbook, Dorothy's Nero*, price 2 cents each, 20 cents per dozen; *Aunt Hitty's De-fic-it*, 3 cents each, 30 cents per dozen; *Miss Patience Band*, 4 cents each, 40 cents per dozen; *Polly's Potato Money*, 1 cent each, 5 cents per dozen.

From Northern New York.

As this number of the magazine will be in the hands of our workers by the first of January, we would remind them of the original purpose of the Week of Prayer—to pray for the speedy coming of the Master's kingdom in heathen lands. We earnestly hope that this purpose of God's servants in India in calling this Week of Prayer may be specially borne in mind by all the members of our auxiliaries and bands.

There was never a time when God's children needed to betake themselves to their closets in prayer for our missionary work as now, whether we look at the need of the work and workers or the indifference of so large a part of the Church here at home and, in some cases, even opposition. Let us come boldly, therefore, unto the throne of grace, unto Him Who has said "that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven."

We are glad to be able to announce that Mrs. Wellington White will visit the auxiliaries in Albany, Columbia and Troy Presbyteries during January and February. If any societies failed to receive the announcement card in regard to Mrs. White's visits they will please write at once, if desirous of a visit from Mrs. White, in the case of the societies of the Albany and Columbia Presbyteries, to Mrs. F. C. Curtis, 17 Washington avenue, Albany, N. Y., and those of Troy Presbytery, to Miss M. C. Eddy, Glenwood avenue, Troy, N. Y.

We are anticipating much pleasure and profit from Mrs. White's visits. We trust that as she goes from church to church she will be prayerfully followed by all the auxiliaries and bands. We are most desirous that at the meetings addressed by Mrs. White the young people be urged to be present, both members of the bands and of the Y. P. S. C. E.

From St. Louis.

Meetings at 1516 Locust Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1516 Locust Street.

At six o'clock on Wednesday afternoon, November 13, our loved friend and former president, Mrs. L. D. Hopkins, fell asleep in Jesus. Although for some months she had been a great sufferer, until the last few days of her illness, there was hope of final restoration.

To all who knew and loved her Mrs. Hopkins was an "inspiration." To the Board of the Southwest she was a great gift. For seven yoars she served either as Foreign Secretary or President, resigning the latter office on removal to another city. Her intense zeal, her great knowledge of missions, and a heart overflowing with love to the Master, exerted a mighty influence throughout our whole Southwest. She was always fresh, always new, for she had "the well-spring of wisdom as a flowing brook." She had rare gifts of mind and character—intelligence, imagination, nobleness and thoughts that wandered through eternity. God suffered her not to find rest in these things; her ear was open to His own paternal voice, and she became His child in the way that the world is not and knoweth not.

Great is the loss to our Board, to our Church, to our Missionaries, in whom she took the deepest interest, for whom she prayed so fervently. While we bow our heads in submission to His will, let us learn the lesson He would teach, "Time is short, work *to-day*."

When we pause in our grief and consider how complete her life had been, though in the full bloom of womanhood, in all that makes it noble and beautiful, how meet it was that having "borne the burden and heat of the day," she should now "rest from her labors." Should not sorrow give place to joy that she has gone to be with Christ?

The funeral services were conducted by Dr. Martin in the First Presbyterian Church. It was in this church she presided at our Annual Meeting of 1893. None who were present will ever forget her impressive manner and her earnest closing words, when she gave as a motto for the year, "Enlarge Thy Coast"—the Coast of Prayer, of Faith, of Steadfastness and Effort.

Her body rests by the side of her sleeping babe in our beautiful Bellefontaine Cemetery.

"O! doubly dear transfigured friend on high
We through our tears behold thine eyelids dry.
By Him who suffered once and once was dead,
But liveth ever-more through endless days,
God hath encircled thy redeemed head
With rays of glory and eternal praise,
And with His own kind hand wiped every trace
Of tears and pain and sorrow from thy face."

Mary M. Prentis.

A SAD yet sweet memorial service was held at our Rooms on Tuesday, November 19. Many friends and co-laborers of Mrs. L. D. Hopkins told of her beautiful life. Fervent prayers were offered for her motherless children.

For the societies intending to hold Thank-Offering meetings this year, and we trust there are none who think of doing otherwise, the Board has a beautiful short poem, *All, All for Thee*, to be used with the small envelopes, 2 cents per hundred for the poem, 5 cents per hundred for envelopes.

MISS MARY CLARKE of Teheran, Persia, found the picture cards sent her of great use. Now she asks for some large instructive pictures to brighten the dull, mud walls of the schoolroom. For further information address Rev. S. L. Ward, Wooster, Ohio.

THE Woman's Synodical Missionary Society of Indian Territory met at Vinita, October 25. The meeting was pleasant and uplifting. Many who attended came long distances, some over two hundred miles, in wagons, the journey taking the greater part of the week. In proportion to the difficulty of getting there was the bright, earnest spirit shown by every delegate. The popular meeting in the evening was in charge of the president of the society, Mrs. A. R. Hume. Mrs. Innis Hopkins brought greetings from the Southwest Board. Miss Stella Thompson, of Edmond, Oklahoma, has recently been sent to the foreign field by the Southwest Board. This is the first link that binds our sisters of the Synod of Indian Territory to Foreign Missions, and we rejoice with them.

IN addition to four new, interesting leaflets, we have a handsome ribbon book-mark with names of all our missionaries printed on it, price 10 cents. Will you not see to it that you and your friends are each possessors of one of these?

From San Francisco.

Meetings at 10 A.M. each Monday at 933 Sacramento St. Business, first Monday in each month. Executive Committee, third Monday.

THE Week of Prayer will soon open, with its privileges, opportunities and the blessings that will surely accompany and follow earnest prayer. The *Occident* will give all particulars with regard to special meetings for prayer at 920 Sacramento street. Please observe.

WE hope that many union meetings will be held during the Week of Prayer throughout the bounds of Synod. An account of one came to the writer's knowledge last year, which was very helpful. Workers from the various denominations came together and offered united prayer for God's blessing upon the great work of evangelizing the world.

IN one of the recent prayer-meetings of our Board a missionary said: "Oh, pray for us—for all missionaries—more. Do not wait to hear our requests for prayers, but pray for us continually. You cannot know how much we rely upon your prayers." May we all feel the need of "larger gains in love and prayer" as we enter upon the year 1896; and if we are to come up to the Annual Meeting in three months with pledges fulfilled, we must "to the work!"

THE attention of presbyterial officers is called to the "Reading Club," which was organized by missionary workers of the First Presbyterian Church, Oakland, with an urgent request that a similar one be recommended to each auxiliary. Each member pledges to read missionary literature one-half hour each week. Many of the hitherto uninterested have already been reached.

CANNOT each auxiliary contribute one volume to the Missionary Library at headquarters before the close of the present fiscal year?

THE work among "The Juniors" is a large and important one and is being earnestly pushed by persons in charge. We hope all the Junior leaders will heartily respond to their appeals and suggestions.

THE November prayer-meeting was made exceedingly interesting by the words of Mrs. Cruikshank, who comes directly from Jerusalem, where she and her husband were laboring among the Jews and doing a grand work. But the dear Lord accepted the life of Mr. Cruikshank, instead of the service so lovingly offered, and called him Home with two dear little ones He had lent them. Mrs. Cruikshank inspired the hearts of all present with her earnest words.

REMEMBER, dear fellow-workers, that only three months of the present fiscal year remain in which to strive together through our efforts, gifts and prayers to spread the glad tidings.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

THE regular third Tuesday meeting began with a delightful praise service. Mrs. Boyd conducted the devotional part. She took for her theme the one hundred and third Psalm and led us to a realizing sense of the many blessings that we have to praise God for, as individuals, as auxiliaries and as a Board. The spirit of prayer and thanksgiving was marked throughout the meeting. Even the letters from our missionaries seemed written for this time. Miss Strong of Korea writes: "God is kindly restoring my health and I feel fresh enthusiasm for this work and desire to do it in such a way as to please Him." Dr. Maud Allen, who by this time is stationed with Miss Wherry in Jagraon, India, (these two being the only

foreigners in a village of 17,000 inhabitants), in anticipation of this work, writes: "I can scarcely wait until time to go down and begin. I am very busy *now* with my language study, but I long to begin the *real* work." Mrs. Leonard, the mother of our Dr. Leonard, writes: "The love of Christ constrained us to consecrate our daughter to His service at her birth, giving her to foreign missions *then*. The consecration was renewed at her baptism. So that, when the hour of sacrifice came, His grace proved sufficient."

Measured Gifts is a new leaflet written by Miss Hayes, a former officer of this Board. This is a beautifully written story founded on a real incident. Don't fail to send to the Depositary for it. Through the kindness of one of our officers we are able to offer you this leaflet *free*, providing you inclose postage.

WEEK OF PRAYER. All auxiliaries are requested to hold a special service on Thursday afternoon of the Week of Prayer, to unite with us in earnest petition for our missionaries and their respective fields.

DO you realize that only three months remain in which to work and gather up the mites which must aggregate $8,000? The Board Treasurer's books close March 31. Any money reaching her after this date will be placed in next year's accounts. Your money must first be sent to your Presbyterial Treasurer, so that it will be necessary to start it along several days in advance of March 31. Don't wait till the last minute and then wonder why you do not receive credit in the Annual Report.

IT is time *now* to begin planning for the Annual Meeting, which will be held in April, at Salem, Oregon. Make up your minds at once to send a delegate, then go to work to secure the funds.

ONE lady said recently, "I couldn't keep house without my WOMAN'S WORK." Dear reader, will you aid in placing this "household treasure" in every Presbyterian home? This is just the time to send in new subscriptions.

THE Year-Book for 1896 is now in the Depositary. You cannot afford to be without one. Consult it daily, both in the closet and at the family altar. Price 10 cents.

NEW AUXILIARIES AND BANDS.

DISTRICT OF COLUMBIA.
Washington, Gunton Temple, Jr.C.E.

DELAWARE.
Milford, S.C.E.

INDIAN TERRITORY.
Purcell, S.C.E.
" Jr. C.E.

KANSAS.
Edna.
Erie.
La Cygne.
Maxson.
Paola.
Pleasanton.

MINNESOTA.
Barnum.
Hinckley, reorg.
Pine City.
Willow River.

MISSOURI.
Kansas City, 3d Ch., Busy Bees.
Martinsville.

NEBRASKA.
Benedict.
Liberty.

OHIO.
Madison, S.C.E.
New Concord, S.C.E.
Trenton, S.C.E.

PENNSYLVANIA.
Chanceford, S.C.E.
Honesdale, Jr. C.E.
Neshaminy (f Warwick, S.C.E.
Philadelphia, Scots Ch., S.C.E.
" Woodland Ch., Boys' Ed.
Pittston, Willing Workers.

TENNESSEE.
Mt. Bethel, Jr. C.E.

WEST VIRGINIA.
Parkersburg, S.C.E.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from November 1, 1895.

[PRESBYTERIES IN SMALL CAPITALS.]

Gifts for the Silver Anniversary offering will be indicated by an (*) asterisk.

ATHENS.—Cheshire, 2.70; Gallipolis, 11.50, S.S., 15.50, $29.70
CHESTER.—Lansdowne, Y.L.B., 2.50
CINCINNATI.—Batavia, 10; Bond Hill, 9.25; Cincinnati, 2d, 30.63; 7th, 55.20; Avondale, 12.34; Mohawk, 3.50; Walnut Hills, 19.55, Primary cl., 16; Westm'r, 20; College Hill, S.S., 30; Delhi, 10; Glendale, 28.27; Lebanon, 2; Madisonville, 2; Montgomery, 10; Norwood, 5; Pleasant Ridge, 12; Venice, debt of Board, 15; Westwood, 35; Wyoming, 25.90, 351.84
CLARION.—Beechwoods, Pancoast Soc., 13, Busy Bees, 33.55; Brockwayville, 17.45, Always Ready Bd., 12.85; Du Bois, Busy Bees, 6.35; East Brady, 20, Beacon Lights, 1.15; Leatherwood, 8, Y.L.B., 5; New Rehoboth, 14.21; Oak Grove, 12.50; Pisgah, Y.P. Soc., 30, Snowflakes, 10; Richland, 14.65; Sligo, 10; Summerville, 4, 222.71
CLEVELAND.—East Cleveland, S.C.E., 5.00
COLUMBUS.—Columbus, 2d, 18.55, Mrs. Wm. G. Dunn, 30, Y. L.S., 20; Broad St., 75; Olivet, 2.70; London, 4.50; Westerville, 18, 168.75
JERSEY CITY.—Garfield, 15, S.C.E., Jr., 2; Hackensack, 5; Hoboken, 1st, 25, Wood Violets, 20; Jersey City, 1st, 51.71; Claremont, 10; Scotch, 5, S.C.E., 2.80; Westm'r, 15; Newfoundland, 10; Passaic, 1st, 48.60, Pansies, 4, Light Bearers, 2.50; Paterson, 1st, 50, S.C.E., 20; Paterson, 2d, 60; Rutherford, 37.75; Tenafly, 21.50, Y.L.B., 10, 415.86
MAUMEE.—Bowling Green, (debt, 5) 21.66; Bryan, 12.30; Defiance, 25; Delta, 8.33; Hicksville, 6.40; Montpelier, 11.76; New Rochester, 1.90; Paulding, 6.86; Perrysburg, Walnut St., debt, 5; Toledo, 1st, 6.59; Toledo, 3d, 14.70, Chi Dee Bd., 11.76; Westm'r, (debt, 15) 31; 5th, (debt, 3.25) 7.17; Collingwood Ave., 15.19, L. L. Bearers, 22.54; West Bethesda, 1.96, Y.P.B., 25; Weston, 9,80; West Unity, 14.70, 259.62
NEWARK.—Bloomfield, 1st, 127.50; Westm'r, 112.50, Bd., 30; Caldwell, 26.25; Montclair, 1st, 200, Sunbeams, 32.25, Y.L.B., 1; Montclair, Grace, 31; Newark, 3d, 35, S S., 150; Bethany, 20; Calvary, 35, Inf. Sch., 30; Central, 8; High St., 55.87; Park, 90; Roseville, 53; S. Park, 169.70, 1,216.07
NEW CASTLE.—Chesapeake City, 5, What-we-can Bd., 5; Dover, 28.10; Elkton, 13.80; Forest, 20; Glasgow, 8; Green Hill, Earnest Workers, 12.50; Head of Christiana, 8.50; Lewes, 15; Lower Brandywine, 5, Y.L.B., 25; Manoken, 13.70; Newark, 25, S.C.E., 24; Pitt's Creek, 26; Port Deposit, 20; Port Penn, 3, Willing Workers, 10; Rehoboth, Md., 3; Rock, 6; St. George's, 18; Makemie Mem'l, 10.31; West Nottingham, 60; Wicomico, 11.25; Wilmington, 1st, 8; Central, 110, S.C.E., 15; Hanover St., 56.11, Light Bearers, 7.50; Olivet, 10; Rodney St., 18.32, S.C. E., Jr., 5; West, 18, Keigwin Bd., 10, Brainerd, debt, 6.25; Zion, 17.49, I-will-try Bd., (Baby Ethel Mem'l, 1.28) 6.76, Happy Harvesters, 12.50, S.C.E., 3, 680.09
PHILADELPHIA NORTH.—Germantown, Somerville, S.C.E., 25.00
REDSTONE.—Belle Vernon, 30.65, Happy Bd., 4.10; Little Redstone, 24.70; Long Run, 25; McKeesport, 1st, 50; Central, 12.65; Mt. Moriah, 8; New Providence, 17.50; Uniontown, 25, 197.60
WEST JERSEY.—Cedarville, 17; Clayton, 22.82; Cold Spring, 7.50; Millville, 14.71, 62.03
MISCELLANEOUS.—Batanga, Africa, Miss I. A. Nassau, 25*; Coatesville, Pa., a friend, 458; Gwynedd, Pa., Bright Jewels, 11.61; Manayunk, Pa., Samuel W. Brown, 300; Montgomery, O., a friend, 35, 829.61

Total for November, 1895, $4,466.38
Total since May 1, 1895, $29,240.72

MRS. JULIA M. FISHBURN, *Treas.*,
Dec. 2, 1895. 1334 Chestnut St., Philadelphia, Pa.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to November 20, 1895.

BLOOMINGTON.—Bement, 50; Bloomington, 2d, 61.31, Chinese S.S., 11.35; Champaign, Jr.C.E., 10; Chenoa, 9.70; Clinton, 25, Y.W.S., 15; Danville, 30; Gilman, 16.75; Lexington, 10.05; Minonk, 11; Onarga, 10, C.E., 26.40, Jr.C.E., 5; Rankin, 5.37; Selma, Sunbeams, 3; Towanda, 2; Urbana, 5; Waynesville, 2.20, $309.13

CENTRAL DAKOTA.—Brockings, 25; Huron, 12.84; White, 3.05, 40.89

CHICAGO.—Austin, C.E., 5; Englewood, 1st, C.E., 75.04; Chicago, Belden Av. Ch., C.E., 15; Ch. of the Covenant, 11.14; 1st, 27.26; 4th, 208; 5th, 3.50; 6th, C.E., 20; 9th, 5; Brookline Park, 2; Campbell Park Ch., Y.W.S., 12.50; Jefferson Park Ch., C.E., 5; Woodlawn Park, 10; Kankakee, 17; LaGrange, C.E., 12.50; Hyde Park, 51.51; Joliet, Central Ch., 13.71; 1st, 5; Lake Forest, Y.P.S., 4.39; Oak Park, C.E., 40, Jr.C.E., 15; Maywood, C.E., 10; Pbyl. Off., 7; Beverly Hills, Longwood Ch., 10, 585.55

CORNING.—Bedford, 4.35; Clarinda, 7; Conway, 5; Corning, 6.35; Creston, 4; Lenox, 2.05; Malvern, 10.35; Mt. Ayr, 4.25; Red Oak, 5.32; Shenandoah, 6.15, 54.82

DES MOINES.—Adel, 7.50; Albia, 1.21; Chariton, 12.50; Des Moines, Central Ch., 50; 6th, 15; E. Des Moines, 13.75, S.S., 10; Garden Grove, 5; Dallas Center, 4, C.E., 2; Indianola; 6.25; Knoxville, 3.50; New Sharon, 5; Newton, 5, S.S., 5.50; Oskaloosa, 5.20; Panora, 5; Perry, 5.55; Winterset, 15, 176.96

FT. DODGE.—Bancroft, 1.47; Boone, 15, C.E., 6.87, Jr.C.E., 25 cts.; Churdan, 11; Dana, 4.03, C.E., 2.53; Ft. Dodge, Inf. Cl., 1.94; Glidden, 10; Jefferson, 16.85, C.E., 97 cts., S.S., 4 77; Lake City, 9.85, C.E., 10; Livermore, 5; Lohrville, 3.46, 103.99

FLINT.—Corunna, 1; Fenton, 2.68; Morrice, 3, 6.68

GUNNISON.—Delta, 3; Grand Junction, 10; Leadville, A Member, 7.20, 20.20

HELENA.—Helena, 3.75

IOWA.—Burlington, 14.23; Fairfield, 25; Kossuth, 7.50; Lebanon, 5; Mediapolis, 10; Montrose, 6.27; Morning Sun, S.S., 20; Mt. Pleasant, 15; Ottumwa, 25; Spring Creek, 5.75; Wapello, 4; Winfield, 10, 147.75

LAKE SUPERIOR.—Marquette, Lake Superior Bd., 30.00

MANKATO.—Delhi, 10; Lake Field, Bd., 10 cts.; Lu Verne, 3.35, C.E., 6; Mankato, 27.65; Marshall, 7.94, S.S., 2.51; Pilot Grove, 10; St. Peter, 3.43; Tracy, 3.30, 74.28

MATTOON.—Mattoon, Jr.C.E., 4; Neoga, 13; Tuscola, 9.20, 26.20

MILWAUKEE.—Milwaukee, Immanuel Ch., Miss Isabel Raymond, in memory of her mother, 100.00

MINNEAPOLIS.—Buffalo Ch., 10.20; Minneapolis, 1st Ch., 7.55; Grace Ch., 3.45; Highland Park Ch., King's Messengers, 15; Westm'r Ch., 55, 91.20

MUNCIE.—Pbyl. Anniversary Off., 28.00

OMAHA.—Omaha, 2d, C.E., 16.56

OTTAWA.—Mendota, 9; Ottawa, 5, Bible Sch. M.S., 50; Sandwich, 11.75, Jr.C.E., 2.35; Streator, 20, Miss Thompson's Bd., 5.05, 103.15

PUEBLO.—Colorado Sprs., 1st, Mrs. Wiley, 25.00

ST. CLOUD.—Willmar, 3.00

ST. PAUL.—Hamline, Knox Ch., 4.50: Macalester, 8; Red Wing, 24.28; St. Paul, House of Hope Ch., C.E., 43.75, 80.53

SOUTHERN DAKOTA.—Parker, 3.25; Parkston, 1.65; Scotland, 6, 10.90

WINNEBAGO.—Appleton, Mem'l Ch., 15, S.S., 30; Marinette, 13; Marshfield, 12.50, Steady Streams, 2.10; Oconto, 2.88; Omro, 5.50; Oshkosh, 11; Stevens Point, 8.16, C.E., 2.50, 102.64

MISCELLANEOUS.—Hudson, Wis., S.S., 10; Peoria Conference Offering, 36.25; Guatemala City Soc., 12.85; Indiana Syn'l Soc., 25; Nebraska Syn'l Soc., 10, 94.10

Total for month,	$2,235.28
Total receipts since April 20,	$22,161.21

MRS. C. B. FARWELL, *Treas.*,
Chicago, Nov. 20, 1895. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for November, 1895.

Jubilee offerings are in addition to other reported gifts and will be indicated by an (*) asterisk.

BINGHAMTON.—Binghamton, 1st, 1; Conklin, 5; Cortland, 19.79; Owego, 41.57, $67.36

BROOKLYN.—Brooklyn, Ainslie St., 14.58; Bethany, 2; Classon Ave., Mrs. J. E. Hasbrouck, 125; Duryea, 13.72; 1st, 14, Mrs. A.W. Parker, 25c; Franklin Ave., S.S., 4.25; Greene Ave., 2.48; Lafayette Ave., 152.13; Mem'l, 48.73; Ross St., P. off., 26.25; Second 2.22 (25 cts.*); South 3d St., 45.26; Throop Ave., 20, Jr. C.E., 5; Westm'r, Y. L. Guild, 8; Stapleton, S. I., 1st, 15, 748.87

BUFFALO.—Buffalo, Bethlehem, 5; Calvary, 2; East, 1.50; North, 24, Bd., 7.68; Park, 18; Westm'r. 25, Willing Workers, 1.80; Sherman, 24; Silver Creek, 7.82, C.E., 8.50; Westfield, 15, 140.30

CAYUGA.—Auburn, Central, 21.77; 2d, P. off., 13.55; Cayuga, 10; Port Byron, 10, 55.32

CHEMUNG.—Elmira, North, 22.60; Watkins, 6, 28.60

GENEVA.—Canandaigua, 25; Seneca Falls, 28; Shortsville, 15; Trumansburg, 20; Waterloo, 20, 108.00

HUDSON.—Nyack, 1st, Jr. C.E., 10; Washingtonville, 25, 35.00

LOUISVILLE, KY.—Hopkinsville, 21.50; Louisville, Central, Y.P.S., 10; Warren Mem'l, 33.16, Owensboro', 18, Busy Bees, 8.35; Princeton, 16, 107.01

MORRIS AND ORANGE, N. J.—Morristown, 1st, 200.00

NEW YORK.—New York, Brick, 48; Central, Th. off., 96.50; Church of the Puritans, Y.P.S., 50; De Witt Mem'l, King's Daughters, *Freight*, 3; 5th Ave., 105; 1st, C.E., 10; 4th, 100; Lenox, 14.66, (1*); Madison Ave., Good Will Chapel, S.S., 10; North, C.E., 5; Olivet Chapel, S S. Ass'n, 65; Park, 131.03, Seekers for Pearls, 62.50; Spring St., Whatsoevers, 8; West End, 31.45; Westm'r, 5, (75 cts.*), 746.89

ROCHESTER.—Dansville, Valley Lights, 5; Geneseo Village, 36, Systematic Givers, 50; Lima, 25; Livonia, 2.50; Ogden, 10.66; Rochester, Brick, 50; Central, 50, Y.L S., 30; 1st, 50; St. Peter's, S.S., 25; Webster, 15; Pres'l Soc., collection, 5.77, 354.93

UTICA.—Boonville, 25; Clinton, 25; Ilion, 20; Rome, 50, 120.00

WESTCHESTER.—Bedford, Bd., 6; Dobbs Ferry, 15; Mahopac Falls, 5; New Rochelle, 1st, 11.25; 2d, 9.50; Peekskill, 1st and 2d, Cheerful Workers, 1.78; Sing Sing, 37.20; South Salem, 21.87; Yonkers, 1st, 30, 137.60

MISCELLANEOUS.—Advertisements in Ann. Rep't, add'l, 3.75; Bedford, N. H., 13; Brooklyn, N. Y., Westm'r, 6.36, 23.11

Total,	$2,872.99
Total since April 1st, 1895,	$21,554.07

MRS. C. P. HARTT, *Treas.*,
156 Fifth Ave., New York City.
MRS. HALSEY L. WOOD, *Asst. Treas.*,
349 Lenox Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month Ending November 24, 1895.

KANSAS CITY.—Jefferson City, 8.43; Osceola, 10, $18.43

N. TEXAS.—Denison, 2.25, S.S. M.S., 5.70; Leonard, 7.50, 15.45

OSBORNE.—Hays City, 5.50; Hill City, 3.07; Oberlin, 2.31; 10.88

SOLOMON.—Abilene, 7; Beloit, 9; Bennington, 5.75; Burr Oak, 1.01; Cawker City, 2.55; Cheever and Manchester, 6; Clyde, 6.26; Delphos, 3.60, C.E., 5; Glen Elder, 1.25; Minneapolis, 11.15, C.E., 10; Poheeta, 3; Salina, 4; Solomon, 2, C.E., 1, Jr. C.E., 75 cts.; Willson, 4, 83.32

MISCELLANEOUS.—A friend, 5.00

Total,	$133.08
Total to date,	$4,955.74
Emergency Fund to date,	$1,922.46

(MISS) JENNIE MCGINTIE, *Treas.*,
St. Louis, Mo., Nov. 25, 1895. 4201 A. Page Ave.

Receipts of the Woman's Occidental Board of Foreign Missions to November 25, 1895.

SAN FRANCISCO.—San Francisco, 1st, Miss Latham's cl., 5; Westm'r, Mattie Nash Bd., 8.90, $13.90

MISCELLANEOUS.—Mrs. Geo. S. Montgomery, 75; Pres. Ch., Malvern, Ohio, Mrs. Smith's infant cl., 2.65; Board rec'd at the "Home," 5, 82.65

Total for month,	$96.55
Total since March 25, 1895,	$3,301.11

MRS. E. G. DENNISTON, *Treas.*,
Nov. 25, 1895. 920 Sacramento St., San Francisco, Cal.